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# The Spirit of Missions

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# The Spirit of Missions

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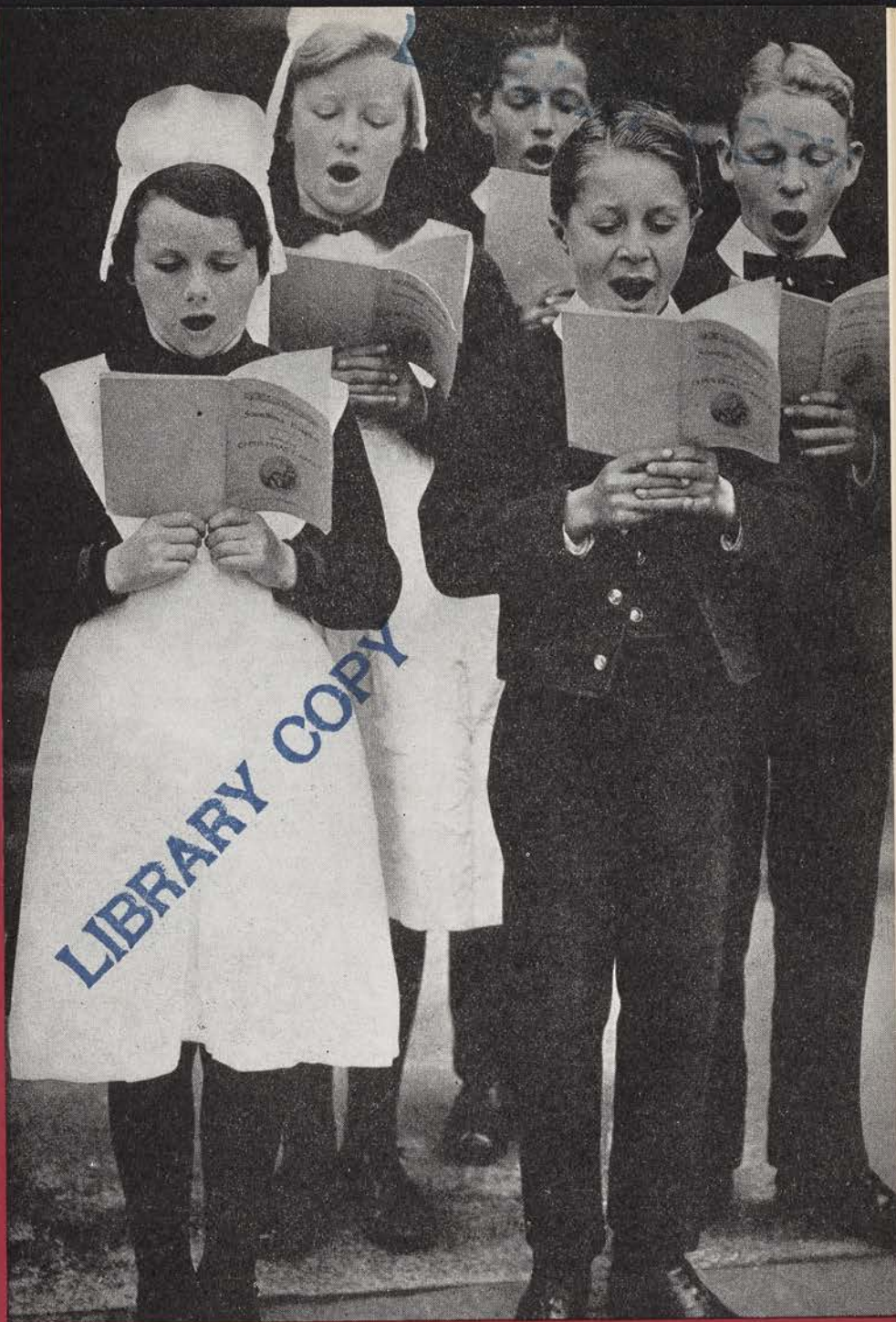
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DECEMBER, 1938

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Vol. CIII

December, 1938

No. 11

The Rev. G. Warfield Hobbs, D.D., Editor  
William E. Leidt, Associate Editor

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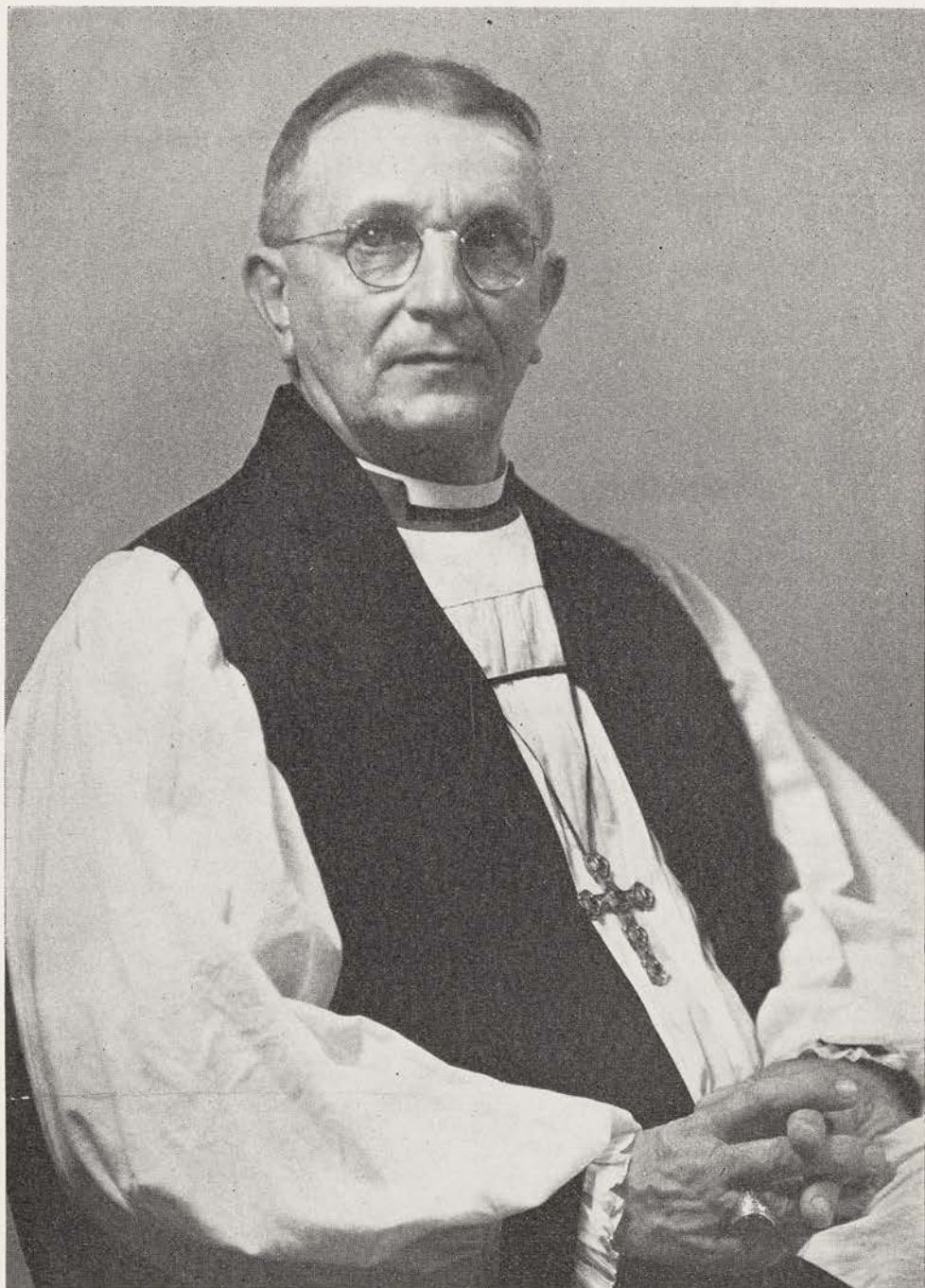
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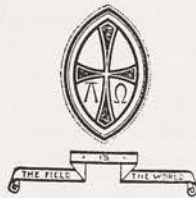


*The Rt. Rev. Charles Blayney Colmore on December 17 completes a quarter century as Missionary Bishop of Puerto Rico. This episcopate (exceeded in Latin America only by Bishop Kinsolving's twenty-nine years' service in Brazil) has been marked by the development of a strong Puerto Rican ministry*

# The Spirit of Missions

VOL. CIII, No. 11

DECEMBER, 1938



AMERICA'S PART IN DORNAKAL—*The Singareni Mission, 10,000 square miles in northwestern corner of diocese, is care of our first missionary in India*

By CATHERINE H. SHRIVER\*  
*Singareni Mission, India*

FIVE YEARS ago, in October, 1933, my husband and I, the first missionaries of the Church in the United States to India, reached Dornakal to begin work in what is known as the Singareni Mission. Thus at long last the first step was taken in response to repeated calls for American coöperation from the Metropolitan of India (see *THE SPIRIT OF MISSIONS*, June, 1931, pp. 373-6, November, 1931, pp. 725-6).

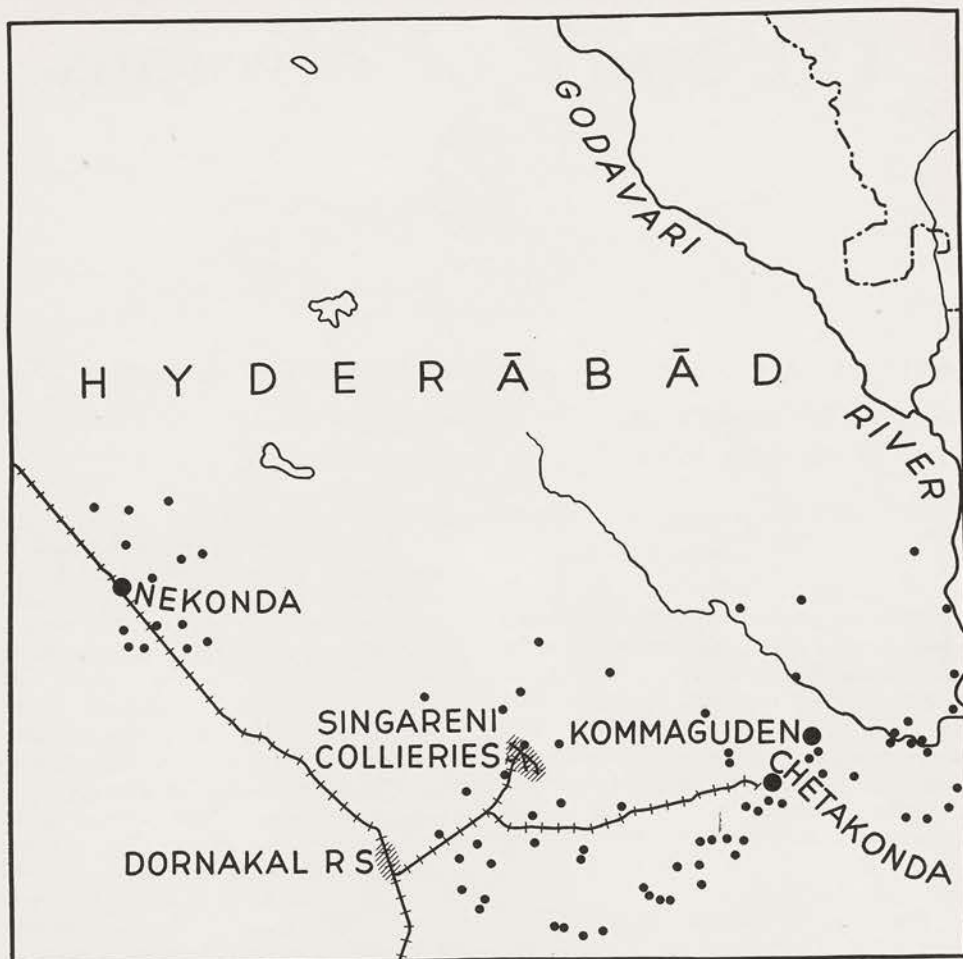
The Singareni Mission is an integral part of the Diocese of Dornakal and comprises an area of about ten thousand square miles in the northwest corner of the diocese, about one hundred and fifty miles from the east coast of India, and about four hundred miles north of Madras. The diocese itself located in South India in Hyderabad State covers an area of about one hundred thousand square miles.

In this ten thousand square-mile area, about the size of the State of Massachusetts, there is only one large town, Singareni Collieries, the headquarters of the

\*During recent months many Churchmen have had the opportunity of meeting Mrs. Shriver and her husband the Rev. George Van B. Shriver, who have been in the United States on furlough. In mid-November, with their two children, they sailed to resume their work in the Singareni Mission of the Diocese of Dornakal.

mission, and from which the mission derives its name. Singareni Collieries, only sixteen miles northeast of Dornakal, the see town of the diocese, is known throughout India for its coal mines. The majority of the twenty thousand inhabitants of the town work in the coal mines; the European population numbers about twenty persons who are connected with the mining enterprise. Two large bungalows (homes for the missionaries), a Christian mission school, and a small English church comprise the mission buildings. The English church is used by Telugu and Tamil Christians as well as by the Europeans for Sunday services. The mission school teaches Christian, Hindu, and Mohammedan boys and girls. Seventy-five pupils study arithmetic, history, science, grammar, Telugu, Urdu, and English; one hour each day is given to Bible study. There are five teachers.

The remainder of the Singareni area consists of small Indian villages, scattered through the jungle, invisible to a traveler unless he is seeking for them. These villages are difficult to reach and Mr. Shriver travels by train, by ox-cart, by bicycle, by horse, by auto, or by foot to reach them. A sixteen-mile journey by ox-cart necessitates a day's travel. In 1933, sixty of these isolated villages had become Christian; in 1938, the number had increased to eighty-five. Beyond Singareni Collieries to the north there are



SINGARENI MISSION of Diocese of Dornakal, showing centers of the four pastorates and the Christian villages served. The Godavari River forms the northeast boundary of the Mission. Note the large unoccupied area. The see city of the diocese is Dornakal

still large areas where the Word of the Gospel has never been preached. We have never been able to go there but if we did go, we have reason to believe that people would flock from that area into the Christian Church.

In each one of the eighty-five Christian villages there is a teacher-evangelist. His job is to hold prayer services for the Christians every evening, to teach the village children to read and write and to pray, to teach the people health education, and to assist the villagers generally with any problems which arise. The

teacher's wife is a very important person in a village. She is responsible for individual work among the women and she assists her husband with the school work. The average salary of a teacher in the Singareni Mission is seventy-five dollars a year. The village church is generally a small mud-walled, thatched-roof building, but oftentimes the teacher's house is used as a church building until funds are available for a new structure. School is held in the teacher's house or in the church unless funds are available for a small schoolhouse.

In most instances, two types of work come under the care of the village teacher. The first is that of advancing the people who are already Christians. The second is that of teaching and training Hindus who have expressed the desire to become Christians. These two types of work are of equal importance. It is just as necessary and important to continue training second-generation Christians, guiding them along the road to a fuller Christian life, as it is to begin teaching Hindus, explaining to them what it means to be a follower of Christ, and showing them how Christ can help them.

Indians act and think as a group. They seldom act individually. In the Singareni Mission entire villages come forward and ask to be made Christians. The question has been asked me many times, "How does Mr. Shriver go about converting a Hindu?", and my answer always is, "He doesn't go out to convert one Hindu at a time. So many requests come from entire Hindu villages which desire Christianity that there is no time left to go out to convert one Hindu." If one Hindu should come forward and ask to be taught about Christianity, Mr. Shriver would talk to

him, then send him back to get his family to come forward with him. If his whole family should then express this same desire, they would be sent back to bring forward the entire village. I cannot recall one instance during the past five years when a Hindu has come forward asking for Christianity for himself alone.

The village people hear about Christianity through their neighbors or one of the teachers. They probably talk about it for weeks before they decide that they might like to become Christians themselves. Usually when they reach this point they send word to us at Singareni Collieries or send word to one of the other main towns of the district. When this happens, a priest goes out and talks to the people, answers their questions and talks to them further about what it means to be a Christian. If they decide that they really wish to take this great step, the priest puts them through a kind of catechism. He asks them certain questions: Will you give up drink? Will you give up stealing? Will you give up lying? Will you give up idol worship? Will you pray to Christ and worship Him only as your Redeemer? If they are willing to

### Consider India's Moving Millions

AMERICA'S PART IN DORNAKAL is the first in a special series on the Church in India presented by THE SPIRIT OF MISSIONS in connection with the current Church-wide study. Next month, Mrs. V. S. Azariah, wife of the Bishop of Dornakal, in the first article she has written for publication, will describe Women's Work in the Diocese of Dornakal. Later contributors will include Sister Martha, O.M.S.E., and Bishop Azariah. Readers wishing to participate in this study can obtain from the Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y., such recommended books and other materials as

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accept such challenges, the priest prays with them and they are entered as catechumens. As catechumens they must study about Christ and Christianity for a year, and then, if after further examination they appear to be ready, they are baptized. After baptism, they continue to study with the village teacher who has been sent to care for them, and at the end of another year, they are again questioned. Now if they are ready for it, the Bishop confirms them.

The majority of the Christians in India all come from outcaste stock. In the Diocese of Dornakal ninety per cent of the Christians are from such groups. In the Singareni Mission about ninety-seven per cent are from outcaste stock in a group totalling about seven thousand people. Five years ago when the Christian group numbered but four thousand there was not more than one per cent from the higher castes. This change began about two years ago.

In 1936, there started, for no apparent reason, a movement among the jungle people known as Koyas (caste people). From north, east, south, and west of Singareni Collieries came word of Koya villages asking to be Christianized. We got into touch with them, and at the beginning of this year, sixteen Koyas in one village had been baptized and five hundred were under instruction. The latter have probably been baptized by now.

Two groups of Vadders, well-diggers, of high-caste origin have become Christian. They number about one hundred baptized persons.

There are about seventy-five Christian swineherds who come from a high caste. They are a wandering people who move from place to place as they graze their pigs. They are also known as medicine men because they make medicine from herbs and sell it.

Finally there is a group of five hundred Lombardis who are under instruction. These people who formerly were wandering gypsies have now settled down and become farmers.

The Singareni Mission area is divided into four sections known as pastorates.

Each pastorate has in it about twenty Christian villages and is cared for by one Indian priest. The Singareni pastorate has twenty-seven villages and is supervised by the Rev. John Aaron, the Bishop of Dornakal's son-in-law. The priest-in-charge of the Chetakonda pastorate is the Rev. Paul Rayappan who has twenty-eight villages under his care. The Kommagudem pastorate has about sixteen villages in charge of the Rev. S. S. Subuddi. The translation of his name is "Good Wisdom." The Nekonda pastorate with about twenty-one villages is cared for by the Rev. A. David.

Over and above his work in the Singareni pastorate, the Rev. John Aaron has charge of the entire Singareni Mission while we are on furlough.

The governing body of the Singareni Mission is called the Singareni Church Council. This council is made up of representatives from each of the four pastorates. Each pastorate sends its priest and two lay representatives to the council meetings which are held once every three months. The council decides on mission policies, discusses and settles problems which have arisen in individual villages, and has the power to employ, discharge, or relocate village teachers.

Women's work in the Singareni Mission, as well as in the diocese, is organized under the Mothers' Union, a Church of England organization for women. The teacher's wife in each village is the local person in charge of Mothers' Union. In Singareni Collieries itself, Mothers' Union meetings are held once each month. Subjects concerning the care and training of children, the responsibility of mothers, the prayer life of Christians are discussed and lectures on the Bible are given.

A new organization for young girls has recently been started called the *Balika Samaj* (girls' group).

It is important to know just how much and how little the American Episcopal Church is doing in India. Let me emphasize again that the Singareni Mission is only a small part of the Diocese of Dornakal. Most of the work in the diocese is done by the people of the British Em-

pire; the American work is small, indeed. There are now about 213,000 Christians in the Diocese of Dornakal, seven thousand of whom are in the Singareni Mission. The reason for emphasizing this is that some people have begun to think that the Church in America is supporting the entire diocese. Unfortunately this is not true. As a matter of fact, it does not even support wholly the work of the Singareni Mission. Until this year, American support of work in India was a special, outside the general budget, and only paid the salary and traveling expenses of the missionary priest. The General Convention of 1937 placed an item of \$2,500 in the General Church Program for India, and thus placed this work on a more stable basis. The major part of the cost of the mission is still paid by people in England and Canada.

In 1935 Mr. and Mrs. Brinkley S. Snowden joined the Singareni Mission as volunteer missionaries. Mr. Snowden is contributing his own expenses to the mission, and when he completes his study of Telugu, he is to be a diocesan agricultural worker. This year, a woman missionary, Miss Marion Latz, was appointed to Dornakal, her expenses being paid by the Diocese of Rochester. She will teach in the Diocesan Girls' High School and as-

sist with women's work in the diocese.

These volunteers, a sum of \$2,500 in the budget, and additional voluntary subscriptions from Church people who see the opportunity for Christ in the Diocese of Dornakal combine to represent the help being extended today to India by the Church in the United States.

When we consider the increasing growth of the Christian movement in India and when we understand the comparatively small responsibility we have undertaken in aiding that great movement, we must listen again to those words with which the Bishop of Dornakal closed his call to the Church in America at the General Convention in Cincinnati in 1937:

"Come over and help us!

"I invite you to come and take a larger share in the evangelization of my great country.

"I invite you to help us to reap the fields that are white with harvest. Our nets are breaking and we beckon to our partners.

"I invite you to a larger place in the counsels and tasks of the Anglican Communion in India, and to an enrichment of your life and ours!

"May I humbly say: 'God is calling you to such a task and such a blessing.'

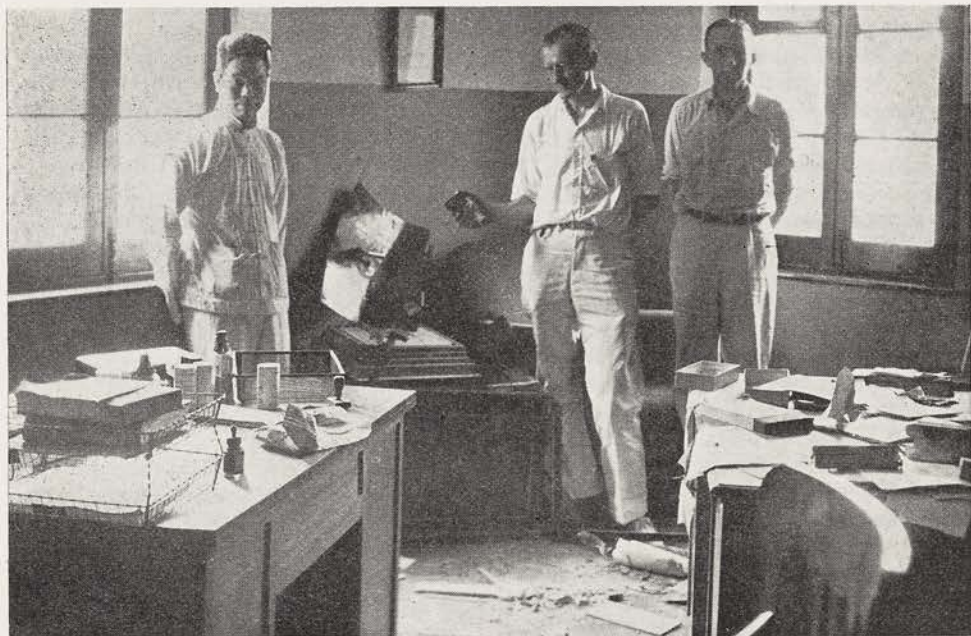
"What is your answer going to be?"



### *I Bring You Good Tidings*

AS the yearly remembrance of the birth of our Lord Jesus Christ approaches, we, Christian people, plan to make gifts to those we love in thankfulness for the Great Gift which Christmas commemorates. The perfect gift at this season is THE SPIRIT OF MISSIONS: a subscription will carry month by month for a whole year the glad tidings of Christ's progress in the strife-torn world of today. Each subscription costs but a dollar, but it will be prized far beyond that modest sum by your friends whom you so honor. Make up your list today, fill out the convenient order form enclosed with this number, send a dollar for each name, and mail it today. We'll do the rest and send an appropriate gift card, too, if you say so.

## War Takes Toll of St. Andrew's, Wusih



DR. CLAUDE M. LEE (center, holding safe dial in his hand) surveys havoc wrought by looting and wanton destruction in his office at St. Andrew's Hospital, Wusih. In these surroundings he resumed operation of the hospital last August



OPERATING ROOM at St. Andrew's, Wusih, when Dr. Lee returned was strewn with instruments, cases were overturned and smashed. Despite this chaos Dr. Lee began again his healing ministry as told in the article which begins on the next page

## DR. LEE REOPENS WUSIH HOSPITAL — *Closed since November 1937 on account of war conditions, medical mission resumes operations on a restricted basis*

By CLAUDE M. LEE, M.D.  
*St. Andrew's Hospital, Wusih, China*

ST. ANDREW'S HOSPITAL, Wusih, resumed work on Wednesday, August 10, 1938. In many ways it reminded one of the first clinic started on March 16, 1908, just over thirty years ago, for much of the valuable equipment for modern clinical work is smashed or carried off. Besides this the competent staff of doctors, nurses, and technicians which was here a year ago is scattered.

The reopening of the work was in the middle of one of those storms, called typhoons in China, which come down with a tremendous force, with a wind of about fifty miles an hour, and blew down trees and telephone wires and sent bricks and tiles flying. St. Andrew's was closed in November, 1937, in the storm of war, with bombs falling and wounded soldiers cowering in the shelter of its frail walls and the Chinese army retreating over the roads and canals around the city of Wusih. It was reopened in a storm from the heavens with wind and rain; the city occupied by the Japanese army.

But eight people braved the storm to seek relief. The first was a cholera case: a young girl of eighteen stricken in the night, but owing to the occupation, unable to come to us until she was almost in a state of collapse. Promptly a vein was chosen and she was given a life-saving infusion of saline and glucose, after which her blood pressure rose from almost nothing to give a full and strong pulse. When she came in she could hardly speak, so feeble was her husky, faint voice. After the infusion, her voice was strong and clear and she had lost the terrible weakness which came from lack of body fluids. To combat this loss of fluid she was given kaolin every two hours, for the rest of the day. As a strip

of blotting paper absorbs a drop of ink, so kaolin absorbs the cholera organisms in the intestinal canal and deprives them of nourishment, rendering them harmless. Fortunately cholera is a local disease and not a blood stream infection as is typhoid.

Then there came a child of six, with encephalitis. Little could be done for him except make him more comfortable. He was followed by a woman with a bleeding tumor, not malignant, who can be cured, just as soon as we are able to care for in-patients again. Next was a girl with a tuberculous condition in her abdomen, for which something can be done. She was followed by a man with an acutely inflamed gall-bladder upon whom, in spite of poor facilities and almost no help, an operation was done.

A girl with a bladder stone came down even before the work was opened. She was in so much pain that the looted and broken operating room was cleaned up, a sterilizer was started and dressings prepared, instruments scattered all over the floor were collected and needed ones chosen and boiled. Then with a coolie as assistant, capped, gowned, and gloved like a surgeon, the girl was operated on successfully. As this is written, she has just about arrived at her country home, a well woman, with a stone the size of a large egg as a souvenir! This story could go on endlessly telling of people injured by war or disease who are being succoured.

The patients are now limited to fifty a day in the out-patient department as I am the only doctor here. Dr. John E. Roberts, for the present, is being kept in Shanghai by his important work in St. Luke's Hospital for Refugees. When he returns to Wusih the limit for patients will be raised to one hundred a day, and in-patients in urgent need will be admitted.

It is not easy to get to Wusih now. The motor roads are ruined by military use

and fighting and on the railway, there is only one train a day, each way. So the journey from Shanghai is a hard one. It is necessary to be at the North Station at five a.m. to buy a ticket. One must get in line and submit to crushing pressure from people in front and behind. I was near the front of the line and was over forty-five minutes getting to the ticket window, and securing the coveted permit to travel. Then bags in hand I was in line from quarter to six to quarter to eight, two solid hours in a small room packed with people on a steaming hot, sticky, day in August. Then we had to wait until the gates were open so that we could board the train. The Black Hole of Calcutta is easily understood after such an experience. At one time just after I got my ticket I was clear of the ground, my feet not touching as I was carried along by the pressure of the crowd. When I got on the platform, coat, necktie, shirt, shoes, and trousers were soaked with sweat as though I had been

flung into a river. To cap the climax, a *gendarme* thrust his thumb through a bag of flour I was carrying, only a five-pound paper bag, and I got flour all over me. He wanted to see what I had and he saw!

It was not bad on the train and the trip was fairly quick and comfortable. There was no difficulty until I reached the city gate of Wusih. I presented my pass to the sentry at the gate and without looking at it, he began to make signs to me. I passed over to the side of the gate towards an officer, probably a corporal or sergeant, who had gotten up and was coming towards me. Again I held out my pass and again the mysterious signs, then this man pulled off my hat. I took it from him and put it back on my head and said in English, "I am an American." Again he snatched off my hat and again I put it on and walked a few steps, the whole thing happened again, whereupon he began to laugh and I put my hat on and left without even having my pass examined.

### *The Missionary Reporter Writes:*

THE difficulties incident to the undeclared war in China in the neighborhood of Canton recently made it desirable for a young Amoy woman to return to Manila where years before she had been a student in St. Stephen's Chinese School. After her graduation from St. Stephen's she had taken nurses' training; hence she now found refuge in St. Luke's Hospital, Manila. Here her knowledge of evangelistic work and fluency in Mandarin, Cantonese, Amoy, and English, made her a most valuable aid. Lately she spent much time with a non-Christian Chinese who *en route* to her home in Cebu was taken seriously ill in Manila and was brought to St. Luke's where her case was believed to be hopeless. The young evangelist persuaded her to be baptized by the hospital chaplain. Then it seemed as though she received help at once, not only spiritually but physically, as well. The attending physicians looked on in amazement. She recovered and with her husband is now back in their Cebu home. She continues to write to St. Luke's of their happiness and gratitude. Now the husband desires to be baptized.

## SUCCOUR FOR CHINA'S HOMELESS WOMEN—*Three hundred refugees are being prepared for a new life in camp at St. John's University, Shanghai*

By GERTRUDE I. SELZER  
*Missionary in China since 1923*

THE PLIGHT of refugees in Shanghai and elsewhere in China is almost incomprehensible to those who have not seen it. Thousands of people have been driven from their homes and possessions and cut off from all possibilities of a livelihood. Most of them are still groping in the dark as to their future. The women and children and the aged bear the greatest sufferings. Hardships have lowered physical resistance and many have succumbed.

The American Church Mission, through the hospitality of St. John's University, has been enabled to bring relief and succour to more than three hundred homeless women and children. One of the college dormitories has been loaned to house this group, and a refugee camp has been established. A joint committee composed of three representatives from the Y.W.C.A. and three missionaries appointed by Bishop Roberts oversees the running of the camp; a Y.W.C.A. secretary looks after the administrative work, aided by a capable staff of assistants, themselves refugees, who prior to hostilities were employees of the mission.

There are activities for young and old. A day school, including kindergarten, is conducted for the children. There is a children's club room, used as a library, and also for indoor games. Daily, early morning drill is held, in which both women and children join.

While the children are busy in the classroom, the mothers are at work, making an effort to earn a little something to help them in the future, when rehabilitation time comes. Most of these women have been accustomed to working in the fields, alongside their men; some few have been employed in factories. But such employment is now impossible. So the

### Refugees Give Thanks\*

*With the destruction of our property and homes, we were obliged to come to Shanghai, undertaking great danger in traveling the tedious and lonely journey. Due to your good will and kindness, we, more than three hundred women and children, can ourselves avoid being wanderers in the streets and starving to death. Not only this, the illiterate are educated; those unable to work are taught to perform some simple trade or handwork; and the sick are attended to by doctors. We do not know how our gratefulness can be expressed! It is impossible for us to return to our country homes in the occupied areas, and, moreover, we are not willing to live under the miserable conditions if we could find opportunity to go back. Therefore, we hereby are obliged to beg you to follow the Spirit of Christ in helping the poor, and prolong the present system of the refugee camp so that we are not given up to the death road.*

\*This letter written by the refugees in the Women's Industrial Camp on St. John's Campus, Shanghai, described in this article, was translated by a Chinese.

women are taught to embroider and to crochet lace gloves, and they are now daily plying their trade, using a large, light, airy assembly room as a workroom. One-fourth of the individual's earnings is spent towards food, another fourth is given to her for purchasing personal necessities, and the remaining half is deposited in a savings bank account, to be refunded to the depositor when she leaves the camp for her home, thereby enabling her to procure the barest necessities with which to begin life anew. The individual's wages, however, are small: the average earnings, a month, range from \$1.25 to \$4.50 Chinese currency (twenty-five to eighty cents, U. S.).

The small sum of money contributed toward food has a psychological rather than a material value. An effort is made to create a desire for self-support or independence rather than one of satisfaction in being wholly dependent on the generosity of some benevolent organization or individual.

In order to keep the refugees fit, with sufficient vitality and ambition to work, proper nutrition is essential. Due to previous faulty and insufficient diet, many were suffering from nutritional disturbances when they were taken into our camp. A special fund for food was contributed by St. John's students, missionaries, and friends, making it possible for our refugees to have three simple but adequate meals a day.

Medical attention is administered by the St. John's University physician, and the sick are cared for in the school infirmary; the seriously ill being sent to the American Hospital for Refugees known as St. Luke's No. 2. All refugees have been vaccinated against smallpox and have received cholera-typhoid inoculations. The camp's health record has been a good one. Daily sanitary inspection is made by a nurse, who also assists the doctor in the camp. Through the aid of the International Red Cross, proper clothing has been supplied to each individual.

Lastly, but not least in importance, is the evangelistic program, which is con-

ducted by workers from interior mission stations, who, too, are refugeeing at St. John's. Sunday school is conducted, preaching services held, and personal work done. Most of the women have heard the Christian Gospel explained for the first time, and have come to learn what the love of Christ means. The children also display a keen interest in their religious instruction. Night classes are also one of the activities for the adults, and many who were illiterate can now read and write.

In addition to the Women's Industrial Camp described here, more than six hundred people from inland stations are receiving shelter at St. John's. These people represent clergy and catechists and teachers and their families; Biblewomen, and members of the various parishes. Many of the latter had only the barest amount of savings, and had they been destined to seek shelter elsewhere they frankly admit that they would soon have been destitute. A well-run day school is being conducted for the children of these refugees. Many of these people are doing work among refugees in camps and hospitals, and those who are teachers are helping with the school on the compound.

Thus the Church carries on and the words spoken by Him nearly two thousand years ago ring true today—"Inasmuch as ye have done it unto the least of these . . . ye have done it unto me."



WOMEN REFUGEES in the industrial camp on St. John's University campus, Shanghai, use the school assembly room as a workshop. Here women, accustomed to working in the fields, are taught to embroider, crochet lace gloves, and the like



ST. MARY'S HIGH SCHOOL FOR INDIAN GIRLS, SPRINGFIELD, S. D.

## St. Mary's Prepares Indian Girls for Life

*By Katherine S. Kingsbury*

*St. Mary's High School, Springfield, South Dakota*

**B**ISHOP HARE, the first Missionary Bishop to South Dakota, established St. Mary's School to be a way for helping Indian girls to fuller and more useful ways of living. Throughout the sixty-five years of the school's life this ideal has remained steadfastly before it and remains the same today although the means have been altered. At the present, under the guidance of the Bishop, the Rt. Rev. W. Blair Roberts, and led by the principal, Miss Bernice Holland, the school trains girls during their high school years to meet the problems which beset Indian youth as they adjust themselves to American life.

St. Mary's, founded in 1873, has changed its location three times, and has been rebuilt three times after totally destructive fires. It was begun at Santee, Nebraska, then moved to Rosebud, South Dakota, and, in 1922, changed its location to its present one, at Springfield on the banks of the Missouri River.

The girls' training is varied, both from

necessity and choice. The basic teaching, designed to develop a strong personal religion and useful Christian service, is done through daily chapel services, contact with various priests of the diocese, and emphasis on altar guild and Girls' Friendly ideals and activities. The Girls' Friendly group is the first in South Dakota and the only one among Indian girls on record. Mid-week services of Evensong and Holy Communion are held at the school by different visiting priests. The upper class girls carry on a Sunday school for the youngsters of the town.

As an accredited high school for Indian girls, St. Mary's stands alone in this country. The curriculum includes the characteristic secondary school course, plus a full range of commercial subjects, recently completed by the addition of shorthand. The preparation of students as nurses is handicapped by lack of a chemistry laboratory; there is equipment but no space. Teachers demand more academically from girls who are prepar-



ing for college and the group being small receives much individual attention.

Recent emphasis on extra-curricular activities has had happy results and is in line with modern trends in education. Music is given a great deal of time; three-fourths of the girls study piano and all, the fundamentals of music. Last spring the Glee Club placed third in its division at the State music contest and many of the girls serve their home chapels as organists during the summer and after graduation. The girls have organized a dramatic society which each year sponsors at least three public productions. One hour daily is given to physical education where habits of regular exercise are taught as well as skill in games.

Sewing and homemaking classes are made personal and practical by their close alignment to individual needs. Girls plan and make their own wardrobes and are taught to care for all parts of a home by actually being responsible for their work in them. All housework and laundry and some of the cooking are done by the girls.

A day's round of work and play gives a good idea of the span of their entire activity; rising at six-thirty the day begins with breakfast at seven o'clock followed by housework, which all must be finished on weekdays before eight o'clock. Chapel, conducted by the girls, precedes classes which run with a fifteen-minute

recess until twelve-thirty. Girls not in classes help in the kitchen, practice music, or study in the library. School runs in the afternoon until three-fifteen when there is an hour rest period. This quiet period is followed by physical exercise, showers, and dinner. The evenings are spent in study, handcrafts which emphasize such arts as Indian beadwork and oil paintings on hangings. The day closes with compline and girls are in bed at nine-thirty. Week-ends the girls use primarily for special cleaning and recreational activities. Sunday is set apart for the different aspects of Churchly life.

Evidence of achievement is found on the reservations in the improved quality of home life and in leadership in civic and Church activity. An increasing number of girls are going on with their education. To all girls who graduate the school offers the privilege of earning board and room while attending the Southern State Normal School at Springfield. This year four 1938 graduates are enrolled there while other recent graduates are at Haskell Institute, Lawrence, Kansas, and in St. Luke's Hospital, Denver.

The Presiding Bishop, after hearing the Glee Club at the Provincial Synod in Sioux Falls this fall, addressed the banquet: "St. Mary's girls here tonight give proof of the effective missionary work done in South Dakota."



ST. MARY'S DAKOTA CHORISTERS PLACE IN STATE MUSIC CONTEST

## NEED IS FEATURE OF INDIAN WORK—*Beyond physical wants are deeper needs arising out of the Dakota tribal heritage which only the Church can meet*

By THE VEN. THOMAS A. SIMPSON  
*Archdeacon of Indian Work, North Dakota*

THE CHURCH in North Dakota has been richly blessed in its work among the Indians in the formative period by having some outstanding native leaders.

On the Standing Rock Reservation, there was Red Hail, a Sioux chief, so named, says Indian tradition, because he was born during a great meteoric shower. For many years he welcomed Indian missionaries to his cabin for services and largely was responsible for the building of St. Gabriel's Chapel at Brein, sometimes referred to as Red Hail Camp. St. Gabriel's is near the Cannon Ball River and nestles at the base of large buttes which give it a picturesque setting. On the center panel of the altar is a copy of Holman Hunt's *The Light of the World*, and underneath the inscription, "O ye spirits and souls of the righteous, bless ye the Lord; praise Him and magnify Him forever."

St. Gabriel's has produced some fine Christian characters among whom are the Rev. William Skala (White) Cross, a grandson of Red Hail, and Luke and Lucy Shoot-the-Buffalo.

Lucy invited the annual Indian convocation to meet at St. Gabriel's in 1937. Arguments were advanced in favor of other stations, notably St. Sylvan's in the Turtle Mountains. It was said that good food would be served at St. Sylvan's. Moreover at St. Gabriel's there was a den of rattlesnakes which the people from Fort Totten did not like. Lucy promptly replied, her remarks being interpreted, that nowhere did the Bible teach men to worship their stomachs; the only reason why people wanted to go to the other place was for the food. She acknowledged that there were rattlesnakes at St. Ga-

briel's and that one of the snakes had seven tongues and one tongue was liquor. Pointing at some of the men present she said "and he has struck some of you." But, it was a good place to be, for if he came after anyone they could run to the church for refuge. Lastly she said the river was nearby and those who did not wash very often could come for a swim.

William White Eagle's zeal for Christ led him, after his confirmation by Bishop Mann, into active missionary work, both on the Standing Rock and Fort Berthold Reservations. On one of his missionary journeys to Fort Berthold he was the means of Yellow Bear's conversion. One night as he was conducting service in his tent, Yellow Bear went on the war path, determined to put an end to such religious activity. Yellow Bear waited for a moment outside the tent before going in to break up the meeting, but as he stood there he heard for the first time the message of the Master spoken through the lips of White Eagle. His conversion followed. At his baptism he was named Paul after St. Paul, who also was once the enemy of Christ. Paul Yellow Bear was an unusual man; as he formerly had used his natural gifts to keep his friends and neighbors in paganism, he later used them to win people to Christ. For many years he was lay reader at St. Paul's Chapel, where he has left a lasting impression.

Other characters enter the story of the Church's North Dakota Indian work. Paul Bear Paw, another convert from paganism, served for many years as lay reader at St. James', Cannon Ball, where his widow, Julia, is still an active communicant. In spite of her physical handicaps she limps along to church from her tent three miles away. She is one of the faithful members of the Woman's Auxiliary and at last year's convocation spoke about the United Thank Offering and the use of the blue box.



DANIEL IRON ROAD'S only protection against the North Dakota winter is this tent to which Archdeacon Simpson (left) comes bearing warm clothing and the ministrations of the Church

Thomas Ashley was another chief figure. His education made him an able leader and efficient interpreter. As an interpreter he served faithfully, with marked ability, not only his Church but also the Government and courts of justice. Ill health now keeps Mr. Ashley from the services of his Church but devoted missionaries frequently carry the Holy Communion to him in his little tent in the valley of the Missouri River.

Martin Pretty Feather, who later changed his name to Seewalker, was another fine Christian who rendered unselfish service as lay worker at St. James' until his death a few years ago.

Mention of St. Sylvan's Mission in the Turtle Mountains, recalls that staunch Churchman, Rising Sun, a full-blooded Chippewa, who lived to the age of 110 years or thereabouts. His name was given him because he first saw the light of day when the sun was peeping out of the East. When past middle life he settled down in the Turtle Mountains and devoted his time to raising cattle. He was partly the means of preventing a repetition of the Custer massacre in the Dunseith hills when the county authorities had a misunderstanding about taxes with the mixed-blood Indians. When Rising Sun and

his wife received their first annuity from the Government, they bought thirty dollars worth of lumber to help build a chapel that they had been wanting for years, keeping the lumber in their little log hut for six years before their ambition was realized. St. Sylvan's log chapel standing on a high elevation of land is a monument to Rising Sun's devotion. Then there was Jack Little Boy, who is reputed to have made the trip to Fargo asking the Bishop for the services of the Church, and Little Elk, now blind, whose American name is William D. Walker, after the first Bishop of North Dakota.

The work at Fort Totten Reservation was started when a number of people residing at the Fort asked Bishop Walker to send them a missionary. This was in 1892. This first missionary work was at the Government Agency under the direction of the Rev. W. D. Reese, who ministered to both the white and Indian people. The present work at Breckenridge Memorial Chapel began in 1898. It is about six miles from the Agency in what is known as the Crow Hill neighborhood. An Indian named Iyayukamani (He-Follows-Walking) had loaned a house where services were conducted in the Dakota language. Iyayukamani was a stal-

wart Christian and is remembered as the founder of the Church work at this point. Bernard Rainbow, brought up under the Christian influence of Iyayukamani, carried on the work of lay reader for many years. Although now partially paralyzed, Mr. Rainbow is a regular and faithful communicant of the Church, even walking from his humble home some two miles away.

In recalling these names it can be readily seen that the Church's work among the Indians in North Dakota is unique in that it is the result of the missionary zeal of the Indians themselves.

Today there are some eight thousand Indians living on the four reservations where the Church's six missions are located.

The largest mission on the Standing Rock Reservation is St. James', three miles south of the village of Cannon Ball, in the center of a large Indian community. The name Cannon Ball is derived from the huge rock formations found in the vicinity. Here the Church has some eight acres of land, church, parish house, rectory, and mission home; all in charge of the Rev. W. S. Cross, a retired Indian priest. The Mission Home was established under the leadership of the Rt. Rev. John P. Tyler, late Bishop of North Dakota, who realized the need of such an institution if the Church was to carry its complete message to the Indian people. The work of the home was carried on for many years under the devoted leadership of several women missionaries but, of late, financial stringency and personnel problems have kept it closed. It is hoped that in the near future plans may be made for the revival of this work, the need for which is as urgent as ever. The existing social and moral conditions demand recognition. The Government has established a local school system in addition to non-reservation schools but the average home life has not kept pace with these advances and the returning student has almost insurmountable problems of adjustment, often reverting to old reservation ways of living. Sickness is prevalent while social diseases play havoc with countless In-

dians. Among children, the death rate is especially high. Doctors and hospitals are miles away and there are some tragic deaths. Only within one-half mile of St. James' a young girl died of tuberculosis while in the same one-roomed cabin a young mother was giving birth to her first child. And there was no one to help!

An adequate program of religious education for Indian children is something yet to be achieved. Distances, weather conditions, general environment, seem to be insurmountable difficulties. Apart from two missions there is no organized religious instruction. Leaflets, manuals of instruction, odd numbers of the Christian Nurture Series, religious pictures, are given out and used at home, where many of the parents welcome the help given. But the Church has not yet touched the problem. In spite of this acknowledged weakness there are bright spots, not the least of which result from the work among the Indians of Miss Agnes Hickson, the diocesan educational missionary.



THE REV. AND MRS. W. S. CROSS

The men have their guilds and carry out a program of service adapted to local needs. The Woman's Auxiliary branches meet for worship and work. By making quilts out of the patchwork pieces, various kinds of beadwork and basketry, they earn money for the General Church Program. They love special occasions, and the Church year provides them more than one reason for a feast. At Christmas all the children receive gifts from Church schools outside the State. Lent is observed faithfully. At most missions daily services are held. Sometimes there will be three Lenten services a night, at different homes, besides the one night when service is at the church. On Easter Day the observance often begins at daybreak. Later in the day at the celebration of the Holy Communion the Lenten Mite Boxes are presented. The regular alms basin is not large enough so anything at hand is brought into use. It may be a carton of the "57" variety, a tray, a wash basin, or a basket, but whatever it is the offering represents real sacrifice.

The annual convocation is the highlight of the year. It means many miles of travel in conveyances not of the most modern or safest type. The whole family comes in a body. It is a time of renewing friendships, and making new ones. The camp prayers, services, business sessions are all entered into with real earnestness. At the close of the sessions there is the farewell service, or handshaking ceremony. As some of the men sing appropriate hymns the circle is formed and the farewells are said.

Mr. Robert Fox, an Indian trained at Santee, Nebraska, and his wife, are doing excellent work in St. Paul's Mission to the Arickara tribe at Fort Berthold. Since their coming the work of the Church has made real progress. Once a month they give religious instruction at the public school, to classes that are increasing in

numbers. The Arickara people having had more educational advantages than some other Indians are more advanced and more prosperous. The outstanding Christians on the reservation include Mrs. Byron Wilde, who for some years was employed as a nurse by the Government at Elbowoods. After her marriage to Mr. Wilde she became interested in the work at St. Paul's Chapel, where her education and untiring zeal have made her an influence for good among her people. The Mandan and Grosventures (Grosvans) are also on the Fort Berthold Reservation but the Church's work is confined to the Arickaras.

Originally St. Sylvan's Mission in the Turtle Mountains consisted of a log chapel and seventy acres of land, but about five years ago the National Indian Association turned over to the Church their abutting property consisting of 220 acres, a dwelling house, a frame parish hall, and some dilapidated buildings. Mr. A. R. Wilson was appointed as lay reader and farmer. His wife gives him capable help and renders much valuable assistance along social and educational lines and in response to countless appeals for aid. The Indians in this area are Chippewas, Cree, and mixed bloods. They do not live on the reservation, most of them are not wards of the Government, and are very poor and backward. Through the efforts of the Church as expressed through the work of Mr. and Mrs. Wilson progress has been made, especially with the young people.

If the story of this Indian field had to be summed up into one word it would have to be the word *need*. Not only is there need for physical direction and assistance, there are those deeper and more urgent needs arising out of the social and tribal background of the various groups, which can only be met by a well-balanced program expressed through the Church.

*On Sunday, January 1, 1939, the first anniversary of his inauguration as Presiding Bishop, the Rt. Rev. H. St. George Tucker will broadcast a New Year's Message to the Christian people of America. One of the regular Church of the Air series sponsored by the Publicity Department, this address will be heard over Columbia stations at ten a.m. E.S.T.*



DEACONESS RANSON VISITS AN ISOYAMA FARM HOME

## Deaconess Ranson Visited Japan's Villagers

*By the Rt. Rev. Norman S. Binsted, D.D.*

*Missionary Bishop of Tohoku*

**F**EW MISSIONARIES leave such a deep impression upon the field where they labor as has Deaconess Anna L. Ranson who retired from active service in Japan on September 15. Through her deeply spiritual and charming personality, her love of the people, her devotion to her calling, her rare ability, she revealed the beauty and power of her Master unto salvation to hundreds of Japanese men and women, boys and girls, many of whom today are leaders in the Japanese Church and witnesses to the power of Christ to their fellow countrymen. Thus her good work continues although her active leadership is ended.

From the early days in Kawagoe, thirty-five years ago, when along with other new missionaries she struggled to gain a working knowledge of the Japanese language, throughout her career as principal of the Sendai Training School for Bible Women and Kindergartners, her power and influence steadily increased until they seemed to reach perfection in the unique and most effective rural evangel-

ism at Isoyama, to which Deaconess Ranson devoted her last five years in Japan.

Here, in this isolated village, living as simply as the villagers themselves, she brought to bear upon her work her rich experience of thirty years, identifying herself with the life of the people in a most remarkable way. Through the heat of summer and the cold of winter, oftentimes over frozen or flooded country paths, Deaconess Ranson and her assistant, Nagayama San, visited the sick and comforted the sorrowing. Realizing that a good missionary must take part in the joys no less than in the sorrows of her people, she never was too tired to walk several miles across the countryside to accept an invitation to the village field day, or with lantern in hand to join with the villagers when in the light of the harvest moon, they gathered on the seashore to perform their ancient dances. When one knows how intimately she associated herself with the life of the community, it is no wonder that she soon won

the confidence of her people from the Village Headman down to the little tubercular cripple living with his impoverished father in a seaside hut. All alike loved her and eagerly listened to her teaching.

Her little cottage, perched among the pines on the hillside, was often crowded until midnight with farmers and their families. Despite their physical fatigue

from laboring in the fields from sunrise to sunset, they gathered to hear the Deaconess interpret the story of salvation. Soon after Deaconess Ranson took up her residence in Isoyama, it became evident that some sort of a building would have to be erected to care for the congregation which was growing rapidly.

Two years ago a combination hall and church was erected (see May, 1937, issue,

### Japan's Typhoon Damaged Missions Need Help

**A** TYPHOON PROVIDES the newest missionary problem. Fire, flood, decay, occasionally hurricane, constantly provide problems for the Church's missionaries, but typhoons are rare. National Council hopes that the result of this newest enemy's visit to Tokyo can swiftly be wiped out.

This particular typhoon chose outstanding targets. First, St. Luke's Hospital in Tokyo, preëminent achievement in medical missions, with buildings surrounding it, chiefly residences, suffered most. Bishop Reifsnider reports roofs wrecked, walls damaged, great areas of windows smashed and gone; all reminiscent of an earlier and more terrible visitation when this great monument to the vision of Rudolf B. Teusler was laid waste not by the caprice of a typhoon, but by the grim horrors of earthquake and fire.

Next St. Paul's University, center of the interest and service of Bishop Reifsnider, felt the destructive force of the gale. Again roofs, cornices, windows and other structural damage.

St. Margaret's School also felt the storm's destructive force; its new and splendid home suffering material damage.

In this day when less than the minimum maintenance requirements is all that missionary budgets provide, any such visitation as this instantly presents an unsolvable problem. In such a dilemma Bishop Reifsnider reported his story to the Department of Foreign Missions; carefully itemized the damage, presented an emergency statement of need totaling \$6,682.40; asked approval of his immediate repairs; urged the raising of this sum.

National Council authorized an immediate appeal. Its officers are stating the case to leaders of the Church and to known friends of the Church in Tokyo. It is hoped that many who revered Dr. Teusler and aided in making St. Luke's International Medical Center a lighthouse of Christian love to all Asia will join in providing the relatively small sum needed to repair this damage. Equally true is the hope that friends of St. Paul's University and of St. Margaret's School will be eager to provide for imperative repairs and be thankful that only minor physical damage was wrought in a typhoon which in its progress through southern Japan cost thousands of lives and millions of property damage.

Gifts from individuals, congregations, Church organizations, or other sources, may be sent, designated for Japan Typhoon Damage to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y.

pp. 239-41) adjoining Deaconess Ranson's cottage and nearby another small building which served for several years as a general meeting place and home for Nagayama San. The building is simple but adequate, harmonizing well with the village architecture; its dignified chancel gives it a decidedly churchly atmosphere. In the parish hall end of the building there is a Japanese open fireplace, set in the floor, such as is found in all homes of the neighborhood. Around this open brazier the infants sleep peacefully on specially prepared quilts while before and after the services, the congregation gather around it to drink their tea, without which no meeting in Japan would be complete. Adjoining this is a simple kitchen and a dispensary, built by Deaconess Ranson in memory of her father, who until his death at the age of eighty-six years, was the beloved doctor of Harpers Ferry, West Virginia. In the churchyard is an open stone camp fire where on feast days rice for any number of people can be prepared. Much space would be required to describe in detail the unique features of this plant, which has become a show place for those interested in rural evangelism. It is the result of Deaconess Ranson's careful study of the needs of the community and her ability to adapt her knowledge and experience to these needs in such a way as to create a spiritual home in which the innate fineness of these country people could find natural expression and fulfillment in a Christian atmosphere.

This result is evident to anyone privileged to attend a service at St. John's, Isoyama. There, to labor is to pray, for should the Christians neglect their labors in the fields or on the sea, even on Sunday, they would be labeled as shirkers by the non-Christians; hence, the Holy Communion is celebrated a little before sunrise before the farmers go into the fields and the fishermen go down to their boats, while the evening service is held after the day's work is done. But daily as the church bell rings out over the fields at six in the morning, at six in the evening, and at noon, here and there small groups of farmers bow their heads in silent prayer.

The services of baptism and confirmation are held on country holidays when all are free to attend. These are great and inspiring services with often as many as twelve adult baptisms and confirmations. The church is crowded with farmers and fishermen and their families. Free from the labors of the day, there is no need to rush the services, which usually last for two hours or more and are followed by congregational meetings at which the Christian family solidarity is realized. Such services are followed the next morning by a very early celebration of the Holy Communion with an attendance of thirty or forty people.

The Rev. Light S. Maekawa, rector of Christ Church, Sendai, and the Rev. Frank Moss, also of Sendai, visit this station twice a month, but the actual evangelistic work and instruction were done by Deaconess Ranson and her assistant.

During the month of August all the organizations of the countryside, including the village leaders and school authorities, the patriotic women's organization, as well as the young people's society, held farewell meetings for the beloved Christian teacher of Isoyama. With words of appreciation, often mingled with tears, these people to whom Deaconess Ranson endeared herself vied with one another in expressing their gratitude for her example and teaching. After her impending retirement became known, almost daily, her Christian and non-Christian friends took their way up to her cottage bearing gifts. These parting gifts ranged in variety from fish and eggs to a beautiful antique chest of drawers, gold screens, and silk kimono.

Deaconess Ranson will be sadly missed not only at Isoyama but throughout the Church in Japan. But her years of retirement will be made happy by the knowledge that as the church bell at Isoyama rings out its call to prayer thrice a day, farmers in the paddy fields and fishermen at sea within its hearing will be remembering her in their prayers and giving God thanks for the knowledge of eternal life which has come to them through her.





BISHOP JENKINS (CENTER) HEADS INDIAN WORKERS' CONFERENCE

## Indian Workers Meet in Sacramento

*By the Rt. Rev. Thomas Jenkins, D.D.*

*Missionary Bishop of Nevada*

**T**WENTY MEN and women representative of the principal bodies working among the Indians of the Northwest—Baptists, Methodists, Presbyterians, Anglicans, and the Government Indian Service—met for a three-day conference at Sacramento, California, under the chairmanship of the Bishop of Nevada. This was the first meeting of the group since 1922 and was held under the auspices of the National Fellowship of Indian Workers. This society was represented by Mr. G. E. E. Lindquist who made a very real contribution to the meeting.

The meeting considered such subjects as the missionary's relation to the Indian Bureau, native leadership, Indian citizenship, cultivation of self-support, Indian marriage and the home, the duty of the missionary as a guide in molding the Indian mind toward the American tradition and way of life, the use of liquor, and the increasing use of peyote.

The last subject was a difficult one since the Indian Bureau defends its use for "sacramental" purposes, *e.g.* in the Native American Church where its use is one of the sect's major practices, notwithstanding the fact that the U. S. Government has designated peyote as a harmful drug and forbidden its sale to the Indians and its use by them.

At the close of the session the conference passed a resolution deploring the use of peyote under the guise of religious sanction and called upon Congress to intervene in behalf of Indian welfare.

This conference was the last of five such gatherings this year; the others having met in Oklahoma, New Mexico, Idaho, and Wisconsin.

The conference seemed so well worth while that it was decided to effect a permanent organization; officers were elected and on the invitation of Nevada, Galilee, Lake Tahoe, was selected as the place of the 1939 conference.

# The Missionary Camera

Invites and Brings You Pictures  
of the Church Throughout the World



Times Wide World

**THE PRESIDING BISHOP** in recent months has greeted thousands of Church people at a variety of parochial, diocesan, and provincial gatherings. Here he is participating with the Bishop of New York (wearing biretta) in cornerstone laying of new Church of the Epiphany, New York. The Rev. J. W. Suter, Jr., National Council's former religious education executive is rector.

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ST. MATTHEW'S SCHOOL FOR JAPANESE CHILDREN AT NIPPOLANDIA, SAO PAULO, BRAZIL, DEDICATED ON AUGUST 4 BY BISHOP THOMAS

## Brazilian Church has Living Faith in Christ

During the past summer Bishop Thomas of Southern Brazil has dedicated several new church buildings, largely erected by the people themselves. These include St. Andrew's Chapel in the country near Nova Dantzig in the State of Paraná, built by one of the communicants himself; St. Matthew's School at Nippo-

landia (above) described in the November issue, page 436; St. Mark's Chapel in Allianca Colony; and the Chapel of the Transfiguration on the Ilha do Bom Jesus in Guanahara Bay of the Federal District (below center). This last, made possible by a gift from the New York W.A., serves disabled soldiers



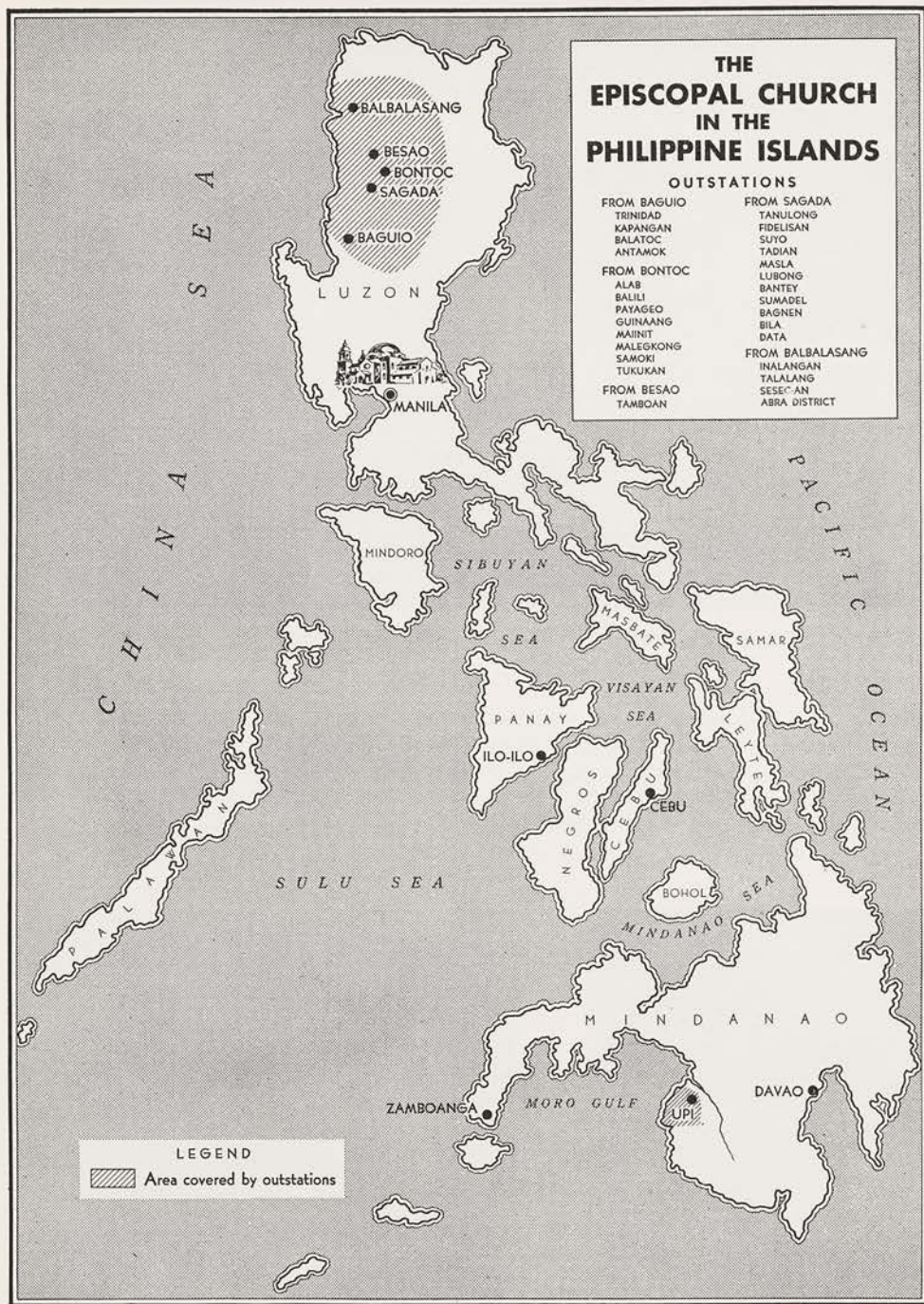
PRODUCE IS CARRIED TO PELOTAS



CHAPEL ON ILHA DO BOM JESUS SERVES RETIRED SOLDIERS



ST. MARGARET SCHOOL GIRL RIDES HOME



Drawn by HINGSTROM CO., N. Y.

*This map is reproduced from the first in the new series of missionary maps announced last month (November issue, p. 466). The map, size 22 x 31, is now available at twenty-five cents a copy. New missionary maps of the World (size 27 x 44, price thirty-five cents) and of the Church in the United States (size 25 x 38, price thirty-five cents) are also ready*

# Young People in the Church

## National Council Plans Unified Youth Movement

**N**EWSPAPERS OF THE utmost significance to the Church's youth developed at the recent meeting of National Council (see page 512) when that body adopted the report of its committee, appointed in April to study the question of a Department of Youth in the National Council. The committee, composed of the Rt. Rev. Cameron J. Davis, the Rt. Rev. C. S. Quin, the Rev. Malcolm E. Peabody (now Bishop), and Miss Eva D. Corey, made an exhaustive study of the mind of youth itself, the Bishops, the diocesan departments of religious education, and other interested leaders of young people, and on the basis of this study recommended the resolution printed here which was adopted by National Council:

**RESOLVED:** That this body having considered the matter, reports that it believes such a set-up (a Department of Youth in the Council) inadvisable at present, and

**RESOLVED:** That for the next two years at least a Commission on Youth Work shall be established by National Council and given an adequate budget estimated at \$5,000 per year.

Your committee, after much serious thought and discussion recommends:

1. There is an enthusiastic demand from many sources that something be done to give our young people recognition and a voice and place in the Church's life.

2. We think a separate department inadvisable at this time, but we believe that during the next two years the National Council should inaugurate a definite youth movement within the Church.

3. That a committee of three members of this Council be appointed by the Presiding Bishop, whose duty it shall be to supervise the work carried on for coördination with all youth groups in every diocese and missionary district of the Church for a united youth program.

4. That the Rev. Theodore O. Wedel and Miss Cynthia Clark of the Department of Religious Education be transferred from that Department to work temporarily under the direction of this committee in attaining the committee's objective, but that their offices be retained in their present location; and that Dr. Wedel's work among college students and Miss Clark's among young people be the responsibility of this committee as it is at present the responsibility of the Department of Religious Education.

5. That the appropriations for salary, travel, etc., for Dr. Wedel and Miss Clark be withdrawn from the Department of Religious Education and be made a part of the budget of this committee, and that the sum of \$3,000 for the year 1939 be added to such budget by the National Council.

6. The development of this united youth movement sought by this committee shall be under the guidance and care of a Commission on Youth, consisting of

Three members of the National Council  
One representative from the Council of Representatives of Youth Organizations

One young person between the ages of fourteen and twenty-five years from each Province

Two young persons at large, and  
Three adult leaders

all to be appointed by the Presiding Bishop and subject to the Presiding Bishop and the National Council.

7. That this Commission shall be appointed at such time as the Committee on Youth reports to the Presiding Bishop that

the movement for coördination has proceeded far enough to warrant such organization.

8. That this Commission shall accept nothing less as their goal than Jesus Christ triumphant in every sphere of life; that their task shall be to further the coördination of all youth groups in a united program without, however, modifying or restricting the self-government or special objectives of each group, to provide a united program and train efficient and consecrated leadership.

9. Above all, your committee is convinced that the youth are eager for this united move, and that now is the time for us to capture their imagination and to capture them as personal disciples of Jesus Christ.

10. We finally would urge upon the National Council that the carrying out of plans and the development of this Young Churchmen's Movement be committed, as far as possible, to the young people themselves, and we entrust this task to our young people, confident of their ability and faithfulness.

#### SIR GALAHAD ABROAD

PERHAPS THE GREATEST missionary field of the Church today is with her youth. Already the Church is awaking to the fact that the Church of tomorrow depends upon effective work with young people today. Numerous agencies are fulfilling the need of work with boys and girls. Among these is the Order of Sir Galahad for boys, which shows its universal character in the appeal it has for boys of different races. Already interest in this order has spread beyond the boundaries of the United States.

Since 1930, four chapters have been established in Australia. The Rev. Benjamin C. L. Yen introduced Galahad work into Wuchang, China, in 1932. He has established a school for the training of leaders and translated a Galahad leader's book into the Chinese language.

Galahad work in Liberia was started early this year by Church Army Captain George Clarke, with the approval of Bishop Kroll. Captain Clarke writes that there is a great deal of interest in the order and he hopes that the club in Monrovia will be but the first of many in Liberia.

Captain John DeForest of the Church

Army left for Alaska in July very enthusiastic about the Order of Sir Galahad and determined to get it started in that territory.

Through its emphasis upon the play instinct of the growing boy, the Order of Sir Galahad draws into its fold many of the unchurched boys of the community, thereby giving the Church the opportunity of exerting her influence upon the total life of the boy. Its character building program points the life of the boy toward the perfect man Jesus, and interprets His way of life in terms which boys in the various stages of their development can understand and lay hold of.

#### AMSTERDAM—1939

FIFTEEN HUNDRED Christian young people will gather at Amsterdam, Holland, July 26 to August 3, 1939, for the first World Conference of Christian Youth. It will be a thrilling experience for all who can attend. There, at first hand, one will see the youth of the world in action, hear them discuss their problems, learn what their hopes and plans are for the future.

The Episcopal Church has been allotted five official delegates to the conference, soon to be appointed. In addition young people and adults especially interested in youth will have an opportunity to attend the conference as observers. For this group, a trip has been arranged including carefully planned study and discussion on the boat, four days in England, and the eight days at Amsterdam. The very low rate of \$255 has been secured, covering all expenses of the round trip from New York. Further travel in Europe after the conference may be arranged for those who desire it.

The group will be kept small, partly for the sake of congeniality and ease of travel, and partly because the number of observers at Amsterdam is limited. Applications for inclusion in the observer group must be made by January 1, 1939. Further particulars may be secured from the Secretary for Young People, 281 Fourth Avenue, New York, N. Y.

# Before the Madras Meeting

## *The Sanctuary for December*

**T**HERE is a wonderful power in the discovery of fellowship. In all parts of the world the Church is fighting its difficult battle, its members often in great isolation. World gatherings bring home the truth of our membership in a world-wide brotherhood.—THE MISSION FIELD.

Nearly five hundred Christian leaders from all parts of the world meet at Madras, December 10-30, for the International Missionary Council. From its program on various aspects of the Church, these intercessions have been listed, by *The International Review of Missions*.

### THE FAITH BY WHICH THE CHURCH LIVES

*Let us pray:* For a new understanding of the Faith, a fresh access of joy in that Faith, and a deepening surety that the Faith is the answer to all the many and bitter problems of the world today.

### THE WITNESS OF THE CHURCH

*Let us pray:* For a deeper sense of responsibility for our non-Christian neighbors, and of yearning that the world may learn to know Christ.

### THE LIFE OF THE CHURCH

*Let us pray:* For a fuller understanding of what the Church is, of why it was founded, and of what place the nations have in it. For a clearer vision of what is required of us, in caring for the material and spiritual needs of mankind, and in training children and youth to serve our Lord. For a deeper experience in worship and adoration.

### THE CHURCH AND ITS ENVIRONMENT

*Let us pray:* That God will give us new light on the nature of His Word in relation to war, to religious freedom, and to other questions difficult of solution, and that He will guide our action concerning the studies which have been made into the economic environment in which Church life is being built, in Africa and the East.

### COÖPERATION

*Let us pray:* For a deeper understanding of the causes that hinder coöperation, and for courage and resolution to increase coöperative activities in Christian work.

**O** GOD, who by sending the Holy Spirit didst endue thine Apostles with power to witness to thy Son and to make disciples of all the nations: Pour out abundantly, we beseech thee, the same Holy Spirit upon thy Church; that it may bring the good tidings of great joy unto all people, and every man may hear in his own tongue thy wonderful works; through Jesus Christ our Lord. Amen.\*

\*From *Missionary Prayers* issued by the Church of India, Burma, and Ceylon.

# Forward Movement

THE RT. REV. HENRY ST. GEORGE TUCKER, *Chairman*  
Executive Offices: 412 Sycamore St., Cincinnati, O.

THE AUTUMN MEETING of the Forward Movement Commission is being held in the Cathedral House, Memphis, Tennessee, October 31 and November 1, immediately preceding the meeting of the House of Bishops, as *THE SPIRIT OF MISSIONS* goes to press. The report of the special committee on Program for Conferences and Field Contacts, of which Bishop Block is chairman, is an important feature of this meeting, and a program of winter activities in collaboration with diocesan and provincial Forward Movement committees is being determined.

POCKET CALENDAR CARDS published by the Commission for 1937 proved very popular and the Commission is publishing the same for 1939. The size is  $2\frac{1}{2}$ " x  $3\frac{3}{4}$ ". Sundays and holy days are in red on a white background with the names at the bottom; other printing is blue. The back is left blank for local printing. They may be used for rector's calling cards, for announcements of Christmas services, or for Christmas notices, or as New Year greetings from the parish or rector. The prices are 100 cards 35c; 300 cards \$1; 500 cards \$1.50. Larger quantities at the 500 rate. Quantities smaller than 100 must be priced at 35c because of handling costs.

THE DIOCESE of Western Michigan made its second annual laymen's conference center around fundamental aspects of the Forward Movement. Two lay members of the Commission and members of the Special Committee on Men's Work gave addresses and led in the discussion. Mr. Clifford P. Morehouse, Editor of *The Living Church*, spoke on the Way of the Disciple, building his theme on the words, Turn, Follow, Learn, Pray, Serve, Worship, Share. On the second day, Mr. Stewart A. Cushman of

Chicago described the working of the Chicago Churchman's Club and its place in the life of the diocese. The purpose of the conference was very definitely to start the Forward Movement among the men of the diocese. Some sixty men representing seventeen parishes and missions attended.

THE ADVENT-CHRISTMAS issue of *Forward day-by-day* covers the period November 27-January 5. The general theme is Let Earth Receive Her King. This is a timely and practical topic and we shall think prayerfully together day by day of the Scepter of the King, the Character of the King's Servants, the Gifts of the King, the Worship of the King, and the Work of the King. It uplifts the heart in high hope to think what God can do for His world if Christian people will understand and make their full responses to the authority of Jesus as the only way of deliverance to a bewildered world.

COURSES PREPARED or suggested by the Commission were presented at fifteen summer conferences. The most popular course was the Ecumenical Movement as illustrated by the issues of the Oxford and Edinburgh Conferences. Wellesley; Gambier; Kanuga Adult Conference and Kanuga Clergy Conference; Sewanee; Lake Tahoe, Nevada; Cranbrook, Michigan; Concord Young People; Asilomar, California; Sweetbriar, Virginia; Provincial Summer School, Lawrenceville, Virginia; Olympia Summer Conference; Marblehead Young People, Ohio, presented this subject under able leadership. A course for laymen on evangelism was given at the Eastern Oregon Summer School and An Effective Program of Evangelization for the Negro Churchman was a feature at the St. Augustine's Conference for Church Workers at Raleigh.



# The National Council

THE RT. REV. H. ST. GEORGE TUCKER, D.D., President  
THE REV. CHARLES W. SHEERIN, D.D., Second Vice-President  
LEWIS B. FRANKLIN, D.C.L., Treasurer  
THE REV. FRANKLIN J. CLARK, Secretary

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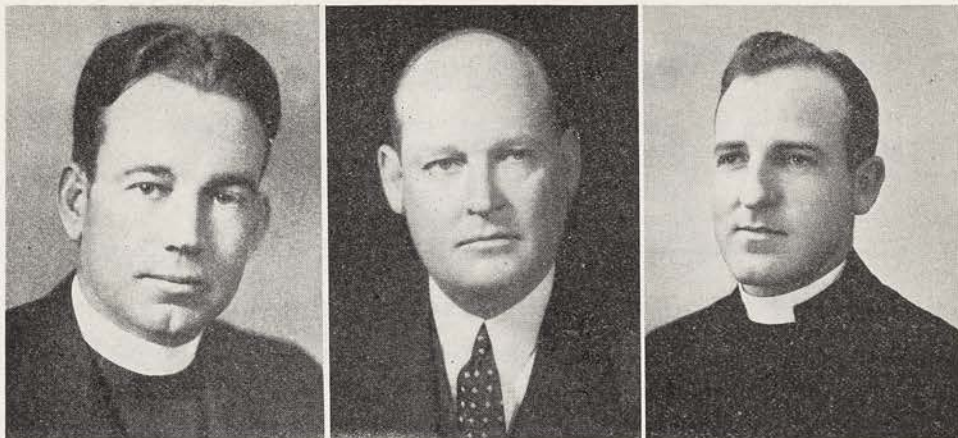
## Faith and Confidence to Save the World

THE WHOLE PURPOSE of our missionary work is to make Christ preëminent in all things. Foreign missions, domestic missions, religious education, social service: the real objective of all these is to make Christ preëminent not only in any area but in every sphere of human activity. It is important to keep in mind that it cannot suffice to keep Christ preëminent in mere expanse of territory; Christ must be supreme in every thought, in every activity, in every relationship, in every sphere of practical life.

This requires faith and confidence; the faith and confidence that compelled a little band of people, without material resources back of them, except Christ Himself, to go out to build the Kingdom of God; absolutely confident that there was no other name under Heaven whereby men could be saved. We need that confidence! Although in two thousand years men have tried everything, and we have a general realization of Christian ideals which are so general that people have been tempted to believe that through various human methods, that somehow apart from Christ, we are going to accomplish what the early Church started out to accomplish with Christ. If Christ is not competent to save the world, we have not discovered any other way. More than that, faith absolutely insures that in Jesus Christ is the power that is God's will that the world should be saved, and we are the agents through whom that will is carried out. That is the great privilege that God has laid upon us: that through us Christ is able to save the world, provided we give ourselves entirely to Him.

Christ was the Saviour of the world because He gave Himself without limit. Christ was the Saviour of the world because He used every opportunity which human life affords to make a sacrifice of Himself; a sacrifice of something really valuable. Our Lord was made perfect by the things He suffered; He did not bring automatic goodness into the world, but He used the opportunities given to us all, that the life which begins as a germ might be so enriched that when the time comes to give that sacrifice it shall be something worth while. In the Old Testament it was important that a man be without blemish. Today if the world is to be saved through us, it must be through people using every opportunity of which God has given us in order that our own lives may be enriched, so the effort we make, the sacrifice we offer may be like Jesus Christ's sacrifice of something worth while, not because of any value we have in ourselves but because of the value created in us by Christ.

  
*Presiding Bishop*



© Bachrach

ELECTED to National Council: *l to r*, the Rev. E. H. Jones, R. V. Fleming, the Rev. A. R. Stuart

## National Council Adopts Budget for 1939

**I**N OPENING the meeting of National Council held October 11-13 in Church Missions House, New York, the Presiding Bishop, the Rt. Rev. H. St. George Tucker, reminded the Council that it had never before met at a time in which the situation existing in the world offered more of a challenge to Christian people.

I suppose [said Bishop Tucker] the past few weeks have been the most anxious that any of us have passed through, under the threat of a great world war. Fortunately it has been avoided, and yet the way in which it was avoided has seemed to me to cause as much alarm, as much anxiety, as the danger of war. If the war had been averted because in the hearts of the great majority of people in Christian countries there was a sincere desire for peace, based on Christian motives, that would have been one thing, but we all know it was averted by making certain concessions to methods far from Christian. And after the immediate danger of war is over and some of the Christian nations are feeling that disarmament or preparation for peace rather than for war might be adopted, we find England and France and other great countries calling attention to the need for greatly increased armaments. We have passed this crisis, but the attitude is that a greater crisis is coming that can be met only by strengthening the armament of the world. It is a real challenge if we stand for the idea that the peace of the world is never going to be established through force, or even through

the regular channels of diplomacy, but only as the Kingdom of God is established in human hearts, as Christ becomes preëminent in the lives of individuals, of communities, of nations, in every sphere of human activity. It is only when Christ is preëminent in all things that world peace will be assured.

The Council's own feeling about peace crystallized later in the sessions by the adoption of a statement presented by the Rt. Rev. W. Appleton Lawrence, chairman of the Christian Social Service Department (see page 518).

This plea for the establishment of peace on a Christian basis together with the adoption of new provisions for young people's work (see page 507), the election of three new Council members, and the adoption of the 1939 budget of \$2,422,000 were the chief matters dealt with at this meeting.

### NEW MEMBERS ELECTED

**V**ACANCIES IN Council membership were created by the death during the past summer of Ralph W. Hollenbeck (see October issue, p. 404) and the election and consecration to the episcopate of the Rev. Malcolm E. Peabody and the Rev. E. P. Dandridge. To fill the first vacancy the Council elected Robert Vedder Fleming, president and chairman

of the board of the Riggs National Bank of Washington, D. C., while the Rev. Albert Rhett Stuart, rector of St. Michael's Church, Charleston, South Carolina, and the Rev. Everett H. Jones, rector of St. Mark's Church, San Antonio, Texas, were named to fill the two clerical vacancies. The new members will serve until December 31, 1940.

Mr. Fleming long has been an active layman in the Diocese of Washington where he is a member of the Washington Cathedral and Council, despite a wide range of business and philanthropic interests.

Mr. Stuart, who has the distinction of being the youngest man ever elected to membership in the National Council, was born in Washington, D. C., thirty-two years ago. Educated in the Episcopal High School, Alexandria, the University of Virginia, and the Virginia Theological Seminary, he was ordained to the priesthood in 1931. Before going to Charleston, he served for four years as rector of the Church of the Resurrection, Greenwood, South Carolina.

Mr. Jones is a graduate of the University of Texas, his native State, and has studied at Columbia and the Union Theological Seminary; he graduated from the Virginia Theological Seminary in 1927 and was ordained that year. He was for three years rector at Cuero and for seven years at Waco, both in Texas.

#### NEW MISSIONARIES

**F**EW MISSIONARY appointments were made at this session of the Council. A few were confirmed which had been incomplete at the April meeting and were completed by the interim committee, among them Miss Marie Turley, Houston, Texas, to be diocesan religious education secretary for Northern Indiana; Miss G. Bernice Holland, Redfield, South Dakota, to be principal of St. Mary's Indian School, Springfield, and Miss Beth Harkness, Hays, Kansas, to teach at the same school; Miss Dorothy A. Sims, Cranston, Rhode Island, for evangelistic work in the Mountain Province of the Philippines; the Rev. John Mears, New York City

(General Theological Seminary, 1938), also for the Philippines; Miss L. Jane Hamilton, Philadelphia, a nurse for Fort Yukon, Alaska.

Three missionaries working under temporary appointments were given regular appointments: Miss Muriel V. Reiman, nurse and assistant at the Mission of the Good Shepherd, Fort Defiance, Arizona; Miss Rosa Lee Clark, nurse at St. Paul School, Lawrenceville, Virginia; and Miss Aline Cronshey, for religious education, "bringing the Church to isolated mountain people," as the Bishop expresses it, at Bat Cave, Western North Carolina.

Among new appointments are: Mrs. Lena Jackson Moore, La Grange, Georgia, nurse at Fort Valley School, Georgia, "to take charge of the infirmary and carry out the program the State Board of Health requires of educational institutions"; Miss Maxine J. Westphal, Fayetteville, North Carolina, to teach at the Moro Settlement School, Zamboanga, Philippine Islands, where a vacancy in



ELLEN B. GAMMACK appointed as Personnel Secretary on Woman's Auxiliary staff (see pp. 514 and 525)

the staff has made it difficult to run the school; Miss Martha Henry Trippe, Easton, Maryland, student worker at Georgia State College for Women, Milledgeville; Miss Ellen B. Gammack, now Student Secretary for the Eighth Province, to be Personnel Secretary on the staff of the Woman's Auxiliary.

#### BUDGET FOR 1939

**A**Doption of the 1939 budget of \$2,422,000 followed a spirited discussion led by Bishop Hobson, who insisted the people of the Church will be responsive to a budget that contains some real incentive toward meeting more of the missionary needs of the Church.

Figures involved in the discussion were: \$2,500,000, the budget recommended by General Convention as a maximum for 1939; \$2,326,000, the 1938 budget, and \$2,422,000, the figure finally adopted by the Council. With these may also be mentioned the fact that the askings received from the Bishops totaled \$2,558,000. Both Dr. Wood and Bishop Bartlett called attention to many urgent and extensive needs in the Church's work not provided for. To mention only two examples: to restore a five per cent cut in the foreign missionaries' salaries would require forty thousand dollars; to restore cuts in the budget of mission hospitals, twenty-seven thousand dollars.

The entire report of the Treasurer and the Finance Department was presented by the Assistant Treasurer, Mr. James E. Whitney, in the absence of Mr. Lewis B. Franklin, who was ill.

#### DOMESTIC MISSIONS

**V**AST AND urgent needs for more Church work throughout the United States, if the country is not to become wholly pagan, led by pagan leaders, were presented to the Council by the Rt. Rev. Frederick B. Bartlett, part-time Executive Secretary for Domestic Missions. His statement emphasized the increasing need of evangelism, especially in rural areas; the fact that eighty-eight per cent of the Department's budget goes into personnel (thus making cuts practically impossible

to absorb except by cutting salaries or eliminating workers); the widening gulf between the old-time "respectable" land-owning people who built and attended the older country churches and the new unchurched tenancy population; the phenomenal growth of ecstatic sects and cults among this tenant class, affording them some release and escape from their laborious and drab existence. Special groups add special problems to the whole picture, showing unlimited opportunities for the Church among the mountain people (where a generation of workers have gained respect for the Church), among Mexicans and Orientals, Indians and Mormons, and most notably among the Negroes. Bishop Bartlett punctuated his address with many concrete instances and relevant facts. He was by no means wholly depressing, as he reported much that will encourage any Churchman, but he did press home his conviction that the future of the country is endangered if in future years millions of unevangelized people, with no religion and no adequate philosophy of life, produce the country's leaders.

#### REORGANIZATION BEGUN

**A**N UNUSUAL amount of the time of the Council was spent in executive session. The chief matter under consideration was the reorganization and unification of the work of publicity and promotion upon plans submitted by the Rev. Charles W. Sheerin, Second Vice-President. The National Council adjourned without public announcement of the result of these discussions, the understanding being that progress had been made by the adoption in principle of a program with details left to further consideration between the Presiding Bishop and Dr. Sheerin.

Memorials were adopted concerning the life and work of three men who have died since the last meeting of the Council: Dr. Grafton Burke of Fort Yukon, Alaska (see November issue, p. 450), Ralph Hollenbeck a Council member, and the Rev. Charles Raymond Barnes of Trujillo City, Dominican Republic.

THE RT. REV. F. B. BARTLETT

# Domestic Missions

## The Elkhorn Wedge

WHEN BISHOP MORELAND first visited the Karok Indians at Orleans, California, he made the journey partly by horseback and canoe. The journey is still hazardous today, even though it is made by automobile. Orleans, the center of this Indian work, is a small village of about eighty registered voters that used to bear the Indian name of *Penomnik* meaning "A pleasant place to stay." It is beautifully located on the bank of the magnificent Klamath River nestling in the shade of thickly wooded mountains—a region of primitive grandeur, one hundred miles from the nearest railroad. The Karok tribe can be proud of their ancestry for the old pure blood Indians were of fine character. Some of their laws were: Obedience is the Indian's first duty; Courage is the brave's highest gift; Be a gentleman of the forest; Promote the beauties of nature; Smoking is an act of reverence and friendship—for men only; Word of honor is sacred; Love and help your brother.

Their moral fibre was developed in overcoming handicaps and difficulties. On a recent visitation the present Bishop, the Rt. Rev. A. W. Noel Porter, was shown an old elkhorn wedge. This was the crude implement with which the Indians fashioned their sturdy canoes out of the trunks of redwood trees; it is a symbol of courage, patience, and determination. With the coming of the white man evil days beset the redman and many of the old virtues were lost, together with many of the native arts and crafts. The wonderful history of our Church if presented in the right way appeals to the Indians, who can well be proud of their own ancient heritage.

Then, there is their symbolism, and the fact that the old Indians worshiped the Great Spirit. The eagle plumes denote lofty aspiration, while the white deer skins used in ceremonial dances symbolize

purity. The colors woven into their rugs are an attempt to portray something of the color and beauty the Indians see about them in God's great gallery of nature. It is no wonder that the rich symbolism, beauty, and dignity of Christian worship may be a means of bringing them into a fuller revelation of God's love. Appropriately the chapel at Orleans is known as the Mission of the Holy Spirit. The priest-in-charge, the Rev. John Barrett, and his wife, have won the affection and respect of the entire community. Sixty-five families are actively interested in the mission; about fifty children attend the Sunday school. Mr. Barrett also keeps in close touch with the C.C.C. camp across the river, and is popular with the young men. There is a vested choir and several of the Indian boys have been trained as servers. Inasmuch as the Church is the only cultural factor in the region, Mr. Barrett is making it a real community center. He also is seeking to get the Indian children trained in the old arts and crafts. A full-blooded Indian, Grover Sanderson, called Chief Eagle Wing, who was recently confirmed, is being trained as a lay reader. His assistance means much in reaching the older Indians.—  
From *The Sacramento Missionary*.

MISS JANE K. PITKIN, for the past eight years a teacher at the Mission of the Good Shepherd, Fort Defiance, Arizona, and Miss Ruth D. Harmon, for seven years housemother at the same mission, have resigned. The health of Miss Pitkin's father made it necessary for her to be near him and she has taken a teaching post near her home in Virginia. Miss Harmon has suffered a breakdown evidently brought on by the overwork involved in trying to carry two jobs at the mission. All the workers at Fort Defiance are doing the same thing. Similar conditions exist in many missions.

# Foreign Missions

JOHN WILSON WOOD, D.C.L.

## Across the Secretary's Desk

A NEW ENGLISH word has been coined in China. Early this spring people were speaking of "Madame Chiang Kai-shek's War Orphans." As the phrase became more and more frequently used, inevitably it was shortened to "Madame Chiang's Warphans." In China today a war orphan, due to civilian casualties, is more apt than ever before in any country to be bereft of mother as well as father. Madame Chiang has formed a child welfare committee to take the lead in seeking to provide for the transportation and rearing of these orphans far from possible fighting areas. For the present they are being placed in children's refugee shelters but it is planned eventually to put them in foster homes. More than a million children, whose parents have been killed or have disappeared, are scattered about China.

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IF ANYONE WANTS to read a thrilling account of human service rendered under most difficult conditions and in a time of great need, he could not do better than ask for the *Annual Report of St. Elizabeth's Hospital, Shanghai*, for the year 1937. The report of the acting superintendent, Dr. L. M. Disoway, tells vividly of some of the heartbreaking experiences through which the hospital passed in that memorable year. The report of the chaplain makes it plain that while St. Elizabeth's is rendering a high type of scientific service, it is doing it in the name of the Healing Christ. The roll of the hospital staff, administrative, clinical, and nursing, numbers forty-five. Of these only five are included in our list of foreign missionaries. All the others are Chinese, and most of them have been trained at St. Elizabeth's. This staff is exclusive of the approximately one hundred pupil nurses enrolled in St. Elizabeth's School of Nursing. In the year 1937 the hospital was operated at a cost

of \$129,300 C.C. The deficit for the year was only \$1,795 C.C., in spite of the enormous amount of free service the hospital rendered, especially during the period from August 13 to December 31. Of its income of \$127,505 C.C., \$113,886 C.C. came from patients' fees. The earned income of the hospital was five times the amount appropriated by the National Council, including the salaries of the five American members of the hospital staff. Help was given in Shanghai by gifts from both foreign and Chinese individuals, by the Shanghai Municipal Council and by the Shanghai International Red Cross. The Rev. E. S. Yui, the rector of St. Peter's Church, adjoining St. Elizabeth's, serves as chaplain of the hospital with the assistance of a Chinese Biblewoman. There was a number of baptisms and confirmations of nurses in the training school and among hospital patients, who have, as a result of St. Elizabeth's, heard, for the first time, of the loving kindness of the Healing Christ, as ministered through Chinese hands.

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DR. K. C. WONG, Secretary of the China Medical Association, has this comment to make about mission hospitals in China:

The good work done by the mission hospitals in the past is well known. During the present crisis, on account of their international character and comparative immunity to interference, they have rendered and are rendering great service to China. When military and public hospitals have evacuated for obvious reasons, the mission hospitals alone were left to carry on the work. In spite of the numerous risks to life and other dangers, the doctors and nurses stuck to their posts, protecting the women and children and saving the sick and wounded. In the long history of medical missions in China, there has never been such a wonderful spirit of self-sacrifice and devotion as demonstrated by these missionaries during the past year. We have noted with anxiety that there is a feeling in some missionary bodies that, owing to financial diffi-

culties or other reasons, some withdrawal in personnel or support is indicated. We feel that is a serious mistake and we wish to call the attention of the mission boards to the fact that the needs are greater at this time than ever before. We therefore strongly urge that medical mission work be fully supported and those on furlough be asked to return to their original posts, so that the good work may be continued.

OUR MISSION in Shanghai is operating 750 hospital beds. These are distributed among St. Luke's Hospitals No. 1 and No. 2 and St. Elizabeth's Hospital. The latter specializes in work for women and children. The number of out-patients coming to the three hospitals during a single month averages sixteen thousand. The number of in-patient days averages twenty-two thousand. More than half of the service was rendered free.

HERE IS ANOTHER answer to the question, "Why do missionaries stay in China in these dangerous days?" The writer is a member of the staff of the Diocese of Shanghai:

Never in the twenty-six years that I have been here, has there been such an opportunity for evangelistic work. Everywhere, I think, it has been apparent that the members of the mission staff by remaining at their stations, have done everything they could to save the people. Our Christian Church has stood out in the midst of the

darkness giving new life. In all the terror, Christians had some one to turn to. Now there are so many inquirers all over the city that the limited staff available is hardly adequate to cope with the situation in a satisfactory way. At a recent meeting of evangelistic workers we had as many workers as all the rest of the churches together. We have lost some of our Christians as a result of conditions. Three of our inquirers at an outstation have been killed; fourteen of our people at another outstation have been carried off, including the son of the Chinese clergyman, a lad of about fourteen. Another member of the congregation, searching for fuel was shot and killed. I am glad to say that occasionally Japanese Christians have worshiped with one or the other of our congregations.

DID YOU EVER hear of Frances Whipham? I never did until this paragraph leaped out at me from an official report for the Society for the Propagation of the Gospel:

Few in England probably knew the name of Frances Whipham, but it will live in the records of the Indian Church. She had longed to be a missionary, but home ties held her till her fiftieth year, an age when many would think their oversea service finished. But she then went out to Ranchi, learned Hindi and Bengali, built, at her own cost, schools at Chutiya for boys and girls, and for forty-five years spent her brilliant gifts and tireless energies upon them, at work almost up to her death (in 1936) at the age of ninety-five. It is a record without parallel.

### With Our Missionaries

#### CHINA—HANKOW

Miss Caroline Couch sailed September 16 from Hongkong on the *Empress of Japan*, and arrived October 4 in Vancouver.

The Rev. Claude L. Pickens arrived September 5 in Manila on the *Potsdam*. Pending his return to China he will work among the Moro people in Zamboanga. Mrs. Pickens and the children remain in the United States.

#### CHINA—SHANGHAI

Miss Evelyn Ashcroft arrived September 16 in Shanghai after furlough.

The Rev. Cameron F. MacRae and daughter Margaret arrived September 19 in Shanghai after furlough.

Dr. Margaret C. Richey and Miss Laura Lenhart sailed October 1 from Vancouver on

the *Empress of Russia*, and arrived October 17 in Shanghai after furlough.

#### PHILIPPINE ISLANDS

The Rev. and Mrs. Leo G. McAfee and son Robert arrived September 24 in Manila on the *Empress of Asia*, after furlough.

Miss Dorothy Sims and Sister Ada Clarke, new appointees, arrived September 24 in Manila on the *Empress of Asia*.

The Rev. John R. Ramsey, Jr., and the Rev. Wayland S. Mandell, new appointees, sailed October 14 from Vancouver on the *Empress of Japan*.

Miss E. Ernestine Coles sailed October 14 from Vancouver on the *Empress of Japan*, to marry the Rev. Alfred L. Griffiths.

Miss Florence Moore sailed October 29 from Vancouver on the *Empress of Asia*, to marry the Rev. C. E. Barry Nobes.

# Social Service

THE REV. ALMON R. PEPPER

## War and Peace

THE CHRISTIAN in the world today finds himself surrounded by conflicting appeals to his reason and his emotions. Realizing this difficulty the National Council at its October meeting asked the Presiding Bishop to urge the House of Bishops in their Pastoral Letter to set forth a statement which will help Church people, who honestly desire to follow the principles and teachings of Jesus, to know which way their duty lies.

On the general subject of war and peace and the manufacture and sale of munitions the National Council itself adopted this statement:

It is the sense of the National Council as voiced by its Presiding Bishop, that the peace of this world is never going to be established through force, either of armaments or diplomacy, but only as the Kingdom of God becomes preëminent in the lives of individuals, of communities, and of nations in every sphere of human activity.

Our very instinct cries out against war. Our Bishops in their Pastorals have said, "It is our duty as disciples of the Prince of Peace to insist upon policies that are consistent with the sanctity of pacts and agreements among races and peoples. Unless America, as the most potential force to world peace, can play a part consistent with her high ideals, and do it with Christian fidelity, a situation may ensue beyond her power to restrict or restrain."

We deplore the practice of making profit from the blood and tears of the innocent. To surrender such profit would involve sacrifices by various commercial, financial, labor and transportation interests and by other sections of the population—but we earnestly urge that such a sacrifice be made—and we further commend to the Bishops of the Church, and to the diocesan departments of social service such steps as may forward this attitude and action.

The Woman's Auxiliary again promoted the observance of Armistice Day throughout the Church and prepared a prayer leaflet for use on that day. The Department of International Justice and Goodwill of the Federal Council of

Churches (on which the Department is represented) has prepared a statement on the World Mission of the Church and Peace.

In this the bases of war and peace are defined:

### THE BASES OF WAR

1. Unjust treatment of one people by another, which induces resistance and revenge.
2. Ill-will—suspicion, fear, and hostility—aggravated by propoganda, which is conducive to controversy and tends to fan it into the conflagration of violent conflict.
3. Arrogant nationalism, which maintains that one nation has unique rights and is entitled to be sole judge in its own cause.
4. Selfish nationalism, which grasps economic and political power and privilege for its own advantage without regard for the rights of other peoples.
5. Threatening and counter-threatening armaments.

### THE BASES OF PEACE

1. Justice in relations between peoples.
2. Goodwill—understanding, trust, and friendliness—which is conducive to harmony and which facilitates the settlement of controversy by peaceful means.
3. Coöperative nationalism, which makes a state a responsible member of the world community.
4. Helpful nationalism, which makes concessions for the welfare of other nations and the world community generally.
5. Elimination of threatening armaments.

It is the responsibility of every Christian to study these conflicting motives and actions. Basically these are moral questions and their final solution will be accomplished only when justice and brotherhood exist among men and nations. Such a changed moral atmosphere cannot come about overnight. A long-time program of thought and action is necessary. Mankind must give itself with renewed vigor to world-wide programs of Christian fellowship. At the present moment such opportunity is afforded in the missionary movement, the ecumenical movement and the peace movements within the Churches.



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THE REV. D. A. MCGREGOR

# Religious Education

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## Leaders of Church's Youth Plan for Future

A GROUP OF ADULT leaders of youth, representing fifteen dioceses and most of the national youth organizations of the Church, met for a conference in New York City, September 27-29. Called by the Council of Representatives of Youth Organizations, the conference was asked to review recent trends in young people's work, and to make recommendations as to future policies and plans. The Rev. Ernest E. Piper of Detroit, chairman of CRYO, presided. The action of the National Council last April in appointing a committee to consider the possibility of establishing a Youth Department, gave the conference an added interest.

After opening devotions conducted by the Rt. Rev. Theodore Ludlow, Suffragan Bishop of Newark, and a general discussion led by the Rev. Almon R. Pepper, the conference divided into three committees to consider organization, program, and leadership training.

The committee on organization, of which the Rev. Rex Wilkes of Chicago was chairman, reported that it had considered at length work now being done among young people by the various youth organizations in the Church. It also heard reports on the united programs for youth which are being tried in a number of dioceses usually under the title of a house or league of Young Churchmen. The committee brought in four recommendations, suggesting lines for the organization of youth work in parish, diocese, province, and nation. In each of the first three areas it recommended the establishment of a youth council or committee to study the needs of young people, to provide for meeting these needs, and to coordinate the work of the various youth organizations. In regard to national organization, the committee recommended "the establishment of a commission on youth to be responsible to the

Presiding Bishop and the National Council for the purpose of coordinating and stimulating work among the youth of the Church. It is the hope of this committee that such a commission meet two or three times a year to outline policy, plans, and program materials, to stimulate activity, and to offer guidance to the growing youth movement in the Church. This would include actual field work by members of the commission in diocesan and provincial meetings and conferences of youth. We earnestly request the National Council to provide sufficient funds for the establishment and functioning of this commission for the next two years." The recommendations of the committee on organization were adopted unanimously by the conference.

The Rev. E. L. Gettier of Baltimore reported for the committee on program, of which he was chairman. This committee felt that, since unification of youth work is the obvious trend at the present time, a program which might be adopted by all youth groups would be a real step toward such unification. They therefore recommended that such a program be worked out as soon as possible. The committee suggested that, in view of the interest which young people have exhibited in the Oxford and Edinburgh Conferences, and because of the coming World Conference of Christian Youth (Amsterdam, 1939), a program related to the work of these conferences would be timely and valuable. They suggested first a careful study of the fundamental beliefs of Christianity, what the Church is, and what the creed is. When the young people have sufficient foundation of this knowledge to give them a really Christian perspective and point of view, the committee suggested that they study and do something about various problems facing Christian youth within the areas outlined by the Oxford Conference, such as the Church and Community,

the Church and Education, and the Church and the Economic Order. After thorough discussion and considerable amendment, the report of the program committee was adopted.

The Ven. Arthur O. Phinney of Massachusetts acted as chairman of the committee on leadership training. This committee reported that, in studying present programs of leadership training in the field of young people's work, it felt that there exists too great a gap between theory and action and a lack of a clear understanding of the part conferences and training schools should play in the development of leadership ability in the individual. The committee stressed its opinion that conviction is essential to good leadership and that an important function of training classes and conferences should be the strengthening of the Christian convictions of those in training. The committee also pointed out that active work on a committee or in an organization in a parish is the ideal place for training in leadership. Among the recommendations submitted by the committee were:

That actual experience in parish organizations should constitute the central place in and for leadership training; that diocesan and regional conferences be looked upon and utilized as aids in the parish program for the reason that they can provide breadth of knowledge and vision, and create greater enthusiasm for the whole Church and her program; and that the Department of Religious Education of National Council be asked to take steps to make this point of view known to educational and youth agencies and revise their program materials and methods in such a way as to take these recommendations into consideration.

The conference adopted all the recommendations submitted by this committee.

It was felt by those attending the conference that real progress was made and that the way was prepared for further development of the youth work of the Church. The National Council, at its meeting on October 13, adopted a plan which was very similar to the recommendations of the conference (see page 507). The near future should see great forward steps in the Church's work with youth.

### College Work

THE REV. T. O. WEDEL, PH.D., *Secretary*

COLLEGE WORK constitutes a specialized form of ministry. It is, in certain ways, analogous to missionary work in a foreign field where a new language has to be mastered or new techniques acquired. Yet the college pastor, like the missionary, has no easy means of training himself for his specialized task. No courses on work with students are taught in a seminary. Hence the problem of training a recruit for college work is a recurring one. Regional conferences for college pastors are one way of supplying the great need for a sharing of experience. But even the most vivid talk at conferences is still experience at secondhand.

The Fifth Province College Commission this spring, has tried a new experiment in furnishing training for college workers. The item in its budget usually spent on its yearly clergy conference was devoted to financing six traveling fellowships. Six men, either new recruits to college work or men in smaller places desiring to enlarge their view of their task, were invited to spend a week in one of four of the larger established centers for student work. The four centers which played host were those at Madison, Wisconsin; Ames, Iowa; Ann Arbor, Michigan; and Urbana, Illinois. The men elected to the fellowships were the Rev. Robert Dickerson of Oxford, Ohio, and the Rev. Clarence Reimer of Houghton, Michigan, both spending a week at Madison, Wisconsin; the Rev. John Taylor of Galesburg, Illinois, spending a week at Ann Arbor; the Rev. Kerwood Alexander of Hillsdale, Michigan, spending a week at the University of Illinois; and the Rev. Stoddard Patterson of Jacksonville, Illinois, and the Rev. James Golder of Ripon, Wisconsin, a week at Ames, Iowa.

Appraisals of these traveling fellowships all point to an enthusiastic evaluation. Both hosts and visitors profited from a critical sharing of experience. Indeed, the experiment may develop a system of training analogous to that of the medical internship.

WILLIAM LEE RICHARDS

# Field Department

## Sharing: A Visible Sign of Devotion to Our Lord

BY AUSTIN J. LINDSTROM

*Austin J. Lindstrom, who contributes this fourth article in our special series on Stewardship, is a Chicago banker; vestryman of St. Luke's Pro-Cathedral, Evanston, Illinois; former member of the Forward Movement Commission; and now a member of National Council.*

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SHARING IS THE very core of our social existence. Without it, we would still be in the stone age. We recognize the value of interchange of ideas—sharing knowledge. We tell our friends of the delightful operas or plays or books which we have greatly enjoyed. We talk at length of health helps which we have experienced, thus sharing our joys. We recommend schools and colleges—sharing our enthusiasm for learning. We urge our friends to join our clubs and invite them to share the social pleasures of our homes. We cultivate social prestige by sharing with our friends our everyday experiences. . . .

It is not difficult to share with our loved ones. It is not a question of a tithe or of personal conveniences. None of us is unwilling to go to the point of personal sacrifice in our homes. It is not a question of returns, it is not a question of possible imposition; it is not a question of advantage. It is merely an outward expression of a deep love that drives out all selfish consideration.

But sharing is a spiritual attribute. The word share is purposely placed as the last of the seven steps of the Disciples' Way. It is a climax, a fulfillment of the preceding steps. Turn—Follow—Learn—Pray—Serve and Worship—and then Share. . . .

In trying to follow in the Disciples' Way we are lovingly led up to the ideal of the new commandment. It is interesting to note that we are not ready to sense the significance of sharing until we have first *turned* and decided to *follow* in these

steps, until we have *learned* more and more about our Lord, until our *prayers* and *service* have experienced fruition in a closer approach in *worship*. Then only do we seem to be ready to assume our full responsibility in our relationship to Him and to His Church, and to our brethren in and out of the Christian fold.

I am not speaking solely of the giving of money, important as this is. Even more important is the placing of our lives in that intimate and loving relationship with the Church and our Master that we can best understand in our own family relationships.

Without the spiritual significance of sharing, the attitude of many of us toward the Church is similar to our attitude toward our clubs or other social organizations. We are members of the congregation, we contribute toward its support, we attend its services. Therefore, it is our prerogative to criticize the services, the sermon, the singing, etc. If we like these things we are content. If we do not, we lose our interest in the whole project. Or we regard our Church membership as a rather indefinite obligation without which we might face eternal damnation—a sort of a passport to a Heaven which is just an escape from punishment—a safety measure, pure and simple. With such an approach to Christianity, what incentive can there be to share with others such a misconception of the ideals of its Founder?

It seems to me that it is entirely reasonable to assume that there can be no middle ground in our religion. It is either good for something, or it is good for nothing. Either it has a definite place in our lives, influencing our every action, or it means nothing to us spiritually. If we are mere formalists and are not influenced for good by the Church, why waste time or money on it? "So then because thou

art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." I feel it is the Church's job, through the example of your sharing and mine, to raise the temperature of such as these and create an interest in their religion which will reveal its true purposes.

Sharing the convictions which we feel can be done both directly and indirectly. Most of us are quite inadequate to discuss religion effectively. We can drop a word here and there, and may be able to direct others to our rectors for instruction. We can share our joy in the services of the Church by our regular presence at worship and by extending a warm welcome to others in attendance, not forgetting strangers. There can be created a real warmth without frivolity.

If we have real joy in our Church relationship, it is reflected in our every contact.

We can share our secular experience with the Church in many ways. Let the men and women with good voices join the choir. Let the business men apply their ability to the financial problems. Let the instructor use his specialized training in teaching. Let the mechanic determine whether we are round pegs or square, and fit ourselves into the completed structure.

I have no apologies for talking about money for the Church. In our complicated civilization we are so highly organized that money is not only required to operate our churches and institutions, but is our major opportunity for sharing. In years gone by the Church was actually constructed by the members of the congregation. Today a contract is let for its erection and calls for money. In those days the rector received a tithe from the produce of the land. Today he must buy his food or starve, so we must pay him a stipend and most of them are pitifully small.

Our giving of money to the Church is the best yardstick of which I know for measuring our spiritual reactions to its import. The amount of our giving is a

matter for personal decision and to most of us it is very difficult to decide just what we should give. A man with a family earning one hundred dollars a month is making a real sacrifice if he tithes his income. A man with an income of one thousand dollars a month should find such a plan very simple. I have a friend who insists his giving is that part of his contributions in excess of his tithe. Personally, I know of no one who has seriously accepted the tithing plan and subsequently given it up. I believe tithing carries a spiritual blessing and I know that the plan is so practical and so satisfying that there is never a thought of abandoning it.

How shall your giving be divided? The present day demands of worthy, charitable enterprises are very heavy and generally deserving. My own division between Church and non-Church institutions is decided in favor of the Church and its charities because these other worthy organizations have a much larger group from which to draw. Non-Churchmen have only one interest and that is philanthropic, while we have the fundamental interest of Christian charity. Our major giving, in my judgment, should be to the Church, its Program, and its institutions.

To contemplate the possibilities of universal tithing by Churchmen, makes our present penury appear as a real sin. What could we not do if our whole constituency could be brought to a realization of the privileges and blessings awaiting them in a full sharing of their temporal means and their personalities with the Church.

A layman may, and does, take daring liberties with texts. I should like to leave with you this paraphrase, "And the greater of these is Sharing." There can be no charity without sharing and in its broad interpretation, charity means sharing.

Sharing should be a sacramental joy—an outward and visible sign of devotion to our Lord.

*Gifts to the China Emergency Fund to November 1 amounted to \$209,195.41.  
The goal is \$300,000.*

THE REV. G. WARFIELD HOBBS, D.D.

## Publicity

*What to Put on the Bulletin Board* is a collection of short sentences, slogans, quotations, issued in mimeographed form by the Department in response to many requests. It is mailed to anyone who will send ten cents in stamps to cover postage and handling.

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THE DEPARTMENT OF PUBLICITY will soon be able to offer for parish use, a 16mm silent film of the Church's work in Mexico. The picture was cut and titled during the summer, and is now ready. Rental is \$2 per showing, plus transportation. It is the first visual presentation of Mexican work ever made. It will be a real help in informing the Church of present activities in this field. It is made possible by the coöperation of the Woman's Division of the Church Service League of Massachusetts.

1 1 1

A YOUNG PEOPLE'S Fellowship in Pennsylvania plans to send a mimeographed letter each month to all its members who are away at school or college. A new publicity idea, and a good one.

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THE REV. ROSS CALVIN is rector of Good Shepherd Mission, Silver City, New Mexico. Also, he is secretary of the missionary district, a member of the Council of Advice, and chairman of the department of publicity. Readers of *THE SPIRIT OF MISSIONS* know that he is a welcome contributor to its pages. In addition to all these activities, he finds time to write a daily column, *The Village Parson*, in the *Silver City Press*. It is a fine, newsy, readable column, in which Dr. Calvin manages to inject a lot of wholesome preaching, without ever being prosy. Just another example of effective use of the printed word in presenting the Word of God.

A LARGE CITY parish which is reorganizing itself for better service, made the discovery this summer that it ought to have a committee on publicity, and one of its vestrymen asked why such a suggestion had never been made by the National Council, which, he said, "I understand has some sort of a publicity organization." Which is merely a preface to the often-repeated reminder that the Department is eager to assist any diocese, missionary district, parish, or mission in solving publicity problems.

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THOROUGHLY convinced of the value of the Episcopal Church of the Air as a medium of evangelization and education, the Woman's Auxiliary of the Diocese of Minnesota has attempted to assure that the broadcasts are widely heard in that area. Miss Margaret Densmore, W. A. diocesan educational secretary, sends postal card notices of the broadcasts to all deanery presidents, with the request that the cards be mailed to every Auxiliary branch in the deanery. In some instances double reply cards have been used to check response. The replies show that through the efforts of the women, clergy announced the broadcasts to their congregations, notices appeared in local newspapers, bulletin boards displayed notices, and announcements were made at meetings of various parish organizations. As Miss Densmore says, "For our Church to reach isolated members over the radio is a modern and efficient way. But the publicity beforehand ensures a larger and more appreciative audience."

1 1 1

A DEFINITION that bears repetition every little while:

*Church Publicity is the process of making information public, to the end that men's opinions and conduct may be influenced toward the purposes for which the Church exists.*

## Women at Work in Diocese and Parish

### Province VI is Alert to Many Opportunities

SEVERAL DIOCESES in the Sixth Province have developed a classification system for meeting their budgets. Classes are set up which represent certain sums of money. A parish branch "joins the class" by paying the sum which the class represents. There is nothing obligatory but it becomes a matter of pride to advance from one class to another.

THE DIOCESE OF MINNESOTA sets up a workshop at their annual summer conference. A room or shop contains all information available on some phase of women's work in the Church such as the U.T.O., supply work, educational work, Christian social service. One of the diocesan leaders of this phase of the work is in charge at all times. The shop is kept open at all hours of the conference for consultation, advice, suggestion, and giving out material. There is no need for anyone to go home from the conference without knowing the "how" as well as the "what" of women's work.

A CAMPAIGN for THE SPIRIT OF MISSIONS is under way in most of the dioceses of the Sixth Province. Out of about seventy-seven thousand communicants only some 750 subscribe to the magazine. This allows for about 450 clergy and Bishops within the province. Will Rogers used to say that "prejudice is being down on the thing you are least up on." Could it be that the average antipathy toward "missions" and "missionaries" was due to ignorance?

THE DIOCESE OF IOWA has developed a constitution which unites all parochial women's organizations into one diocesan organization. The constitution provides for fair representation from every unit at the annual diocesan convention. A pamphlet entitled *What Is Woman's Work in the Church?* has been

prepared and put into the hands of every parochial unit. This pamphlet describes all phases of the broader view of women's work and forms a basis for local groups in developing their programs.

CHURCH PUBLISHING HOUSES are found to be most generous in supplying advertising pamphlets for distribution by diocesan educational secretaries. Other groups, such as the Harmon Foundation, the National Peace Conference, also will gladly cooperate if assured that their materials are actually distributed.

THE DIOCESE OF COLORADO works among the isolated. Regular monthly mailing of Church school lesson material, Forward Movement pamphlets, and personal letters result in many baptisms and confirmations each year. There are about 3,500 names on the isolated list and about five hundred children receive regular instruction through the Correspondence Church School. One woman handles all this correspondence.

IN THIS DAY when one hears so much of financial budgets and appropriations it is a delight to find the women of the Diocese of Montana developing a "spiritual budget" which shows individual women how they may allot their time for spiritual growth. Would this help to answer the cry of the modern day, "Make God real to me"?

THE SIXTH PROVINCE maintains a priest for work among the deaf as a provincial project. The women of the deaf are found to be most responsive when organized into branches of the Woman's Auxiliary. They take great joy in doing supply work especially, and their meetings are often noisy—with the hum of sewing machines, rather than human voices.

GRACE LINDLEY, LITT.D.

# Woman's Auxiliary

## Executive Board Discusses Peace

MRS. CHARLES E. GRIFFITH of Glen Ridge, New Jersey, was elected a member of the Executive Board at its meeting, October 7-10, in New York. The election was to fill the vacancy left by the resignation of Mrs. Beverly Ober of Baltimore. Mrs. Griffith, who was chairman of the Committee on Findings and Plans at the 1937 Triennial, is educational secretary of the Newark diocesan branch and treasurer of the Auxiliary of the Second Province.

Officers of the Board for the coming year, elected at this meeting, are:

CHAIRMAN—Mrs. Fred W. Thomas, Asheville, North Carolina.

VICE-CHAIRMAN—Mrs. Robert G. Happ, South Bend, Indiana.

SECRETARY—Mrs. John Edwin Hill, Philadelphia, Pennsylvania.

Mrs. Thomas has been vice-chairman of the Board and chairman of the Field Committee during the past year; Mrs. Happ has been secretary. Mrs. Hill is the representative of the Second Province.

Every member of the Board serves on one of its standing committees. The new chairmen are:

PROGRAM—Miss Mary Louise Pardee, New Haven, Connecticut.

UNITED THANK OFFERING—Mrs. Henry J. MacMillan, Wilmington, North Carolina.

PERSONNEL—Mrs. Charles P. Deems, Minneapolis, Minnesota.

FIELD WORK—Mrs. Harold E. Woodward, St. Louis, Missouri.

FINANCE—Mrs. Franklin S. Chambers, New Lisbon, New Jersey.

The Board recommended the appointment of Miss Ellen B. Gammack as personnel secretary. The Presiding Bishop made this appointment at the Council meeting (see page 513). This does not add a new secretary to the staff but fills the place left vacant when Miss Avis Harvey resigned as field secretary. The personnel secretary will assist in recruiting women missionaries, and will keep in

touch with missionaries on the field, with opportunities for work, and with the training centers.

Miss Gammack is the daughter of the late Rev. J. Gammack of Fitchburg, Massachusetts, and Mrs. Gammack, who was for a time a W.A. field secretary. Miss Gammack graduated from Smith College in 1924, taught for a year at All Saints' (now Sarah Ashhurst) School, Guantanamo, Cuba, was religious education secretary for four years at the Madison Avenue Presbyterian Church, New York City, did personnel work at Bloomingdale's, New York, was parish secretary for a time at St. Andrew's Church, Ann Arbor, Michigan, and then studied for two years at Oxford. Returning from England, she became student secretary for the Province of the Pacific, which position she now holds.

Peace was the subject of a long and vigorous discussion at the Thursday night meeting, which was not a formal session of the Board. With Mrs. Henry Hill Pierce as a guest and Dr. Adelaide Case as discussion leader, the questions discussed were:

I. What shall we think about the present conflicts, and what can we do? Comments on the Japanese-Chinese war were made by Miss Pearl Teh-weh Liu, one of the Chinese delegates to the recent Youth Conference, and by Miss Nellie McKim from Japan. Questions of Spain, Central Europe, and Palestine were considered, as well as the attacks on Jewish people in different parts of the world. The pro and con of boycott and of an embargo on munitions were discussed; also various types of relief, efforts to show sympathy for Jews, and other possible methods of activity.

II. What are the fundamental causes of war?

III. What lines of peace action in the Church are most important?

IV. How can an effective program be planned for the women in the Church, for the coming year?

To summarize conclusions—the group was not in agreement on some matters, but all agreed as to the importance of these needs:

1. Increased efforts for international relief now. Especially mentioned were fellow Church people in China, and Christian refugees from Germany and Austria.

2. More study of the facts in the international scene, looking at them with as little partisanship and prejudice as possible. Church women should be helped to hold strong convictions but to base their convictions on a fair-minded study of facts.

3. Frequent interchange of opinion among the women of the Church with sincere tolerance for differing points of view—a willingness to disagree, "believing that democratic discussion is the spirit of the teachings of our Lord."

4. The continued support of community peace efforts, individually and as a group of Church women. (Recommended, *A Memorandum on the International Crisis and the American Peace Movement*, an eight-page leaflet recently published by the National Peace Conference, 8 West Fortieth Street, New York, N. Y. A copy can be obtained on request from that address.)

5. Greater efforts to bring peace into the life of our own country and to encourage more vigorous peace action on the part of our Government.

6. A renewed determination to pray for peace; to keep world peace at the center of our devotions; to learn what this means.

The Personnel Committee presented a few names for appointment as missionaries under the U.T.O. The Board approved and recommended these to the National Council and voted several scholarships. Among the young Churchwomen for whom scholarship aid was voted are a Cuban, specializing in religious education at Tuttle School, a Puerto Rican nurse studying X-ray work in New York, and a Japanese social worker at the Pennsylvania School of Social Work.

The Board approved several appropriations recommended by the United Thank Offering Committee from that Offering for equipment and repairs, in accordance with the Triennial resolution governing the expenditure of the Offering.

Plans have started for the 1940 Tri-

ennial to be held in Kansas City, Missouri. Mrs. Kenneth C. M. Sills, acting chairman of the Program Committee at this meeting, reported that a number of suggestions regarding the Triennial procedure had been received and would be turned over to the incoming Program Committee.

Mrs. Clinton S. Quin, chairman of the Joint Committee of the Woman's Auxiliary and the Girls' Friendly Society, in an interim report said that there had been two meetings to formulate definite suggestions which they hope to report at the December meetings of the two Boards, as directed by the resolution which created the committee. Meanwhile, Mrs. Quin urges that Church women make a serious effort to learn more about the G.F.S. program for girls.

All the Board members were present except Mrs. J. B. Blake of Akron, Ohio, representing the Fifth Province, who is on a trip around the world. In her absence Mrs. Robert G. Happ, another member from the Fifth Province, will send to the diocesan Auxiliary officials the reports of the Board meeting usually sent by Mrs. Blake. Mrs. Beverly Ober's resignation was accepted with much regret. Miss Eleanor Deuel of Santa Barbara, a field secretary, is not yet recovered from illness after an operation.

The Board welcomed a distinguished group of guests many of whom spoke to it. These included the Presiding Bishop, the Rev. Charles W. Sheerin, second vice-president of National Council, who made his first appearance before the Board, Mr. James E. Whitney, Mrs. George Biller, of Brent House, Chicago, Miss Nellie McKim, missionary in the Diocese of North Kwanto, Miss Pearl Liu of Hankow, Miss Charlotte C. Tompkins, recently appointed field secretary in the Department of Religious Education, Mrs. George Van B. Shriver, missionary in the Diocese of Dornakal, India, Mrs. Claude Pickens of Hankow, Mrs. Charles Gilmore Kerley, New York diocesan president, Miss Elsie Hutton, president of the Auxiliary in the Second Province, Miss Mary E. Ladd, and several students from Windham House.



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## Henry Hunt: Builder of Negro Youth

**H**ENRY A. HUNT, for thirty-five years principal of the Fort Valley Normal and Industrial School, Fort Valley, Georgia, and, since 1933, assistant to the governor of the Federal Farm Credit Administration, died in Washington, October 1, at the age of seventy-one years.

Mr. Hunt was one of that noble army of Negroes who struggled to overcome every kind of obstacle to gain training and education for himself in order that he might give it to his people. One finds them all over the South and the story of their sacrifices and accomplishments in the field of education makes one of the most stirring narratives in our history.

Born in Sparta, Georgia, Henry Hunt entered Atlanta University at the age of sixteen. During the summers he worked as a carpenter and because he was skilled made an average of twelve and one-half cents an hour. After graduation he taught at Biddle University (now Johnson C. Smith University) in Charlotte, North Carolina. In this State he married Florence Johnson, who always has shared in his labors and accomplishments through the years. She and two married daughters and a son, a business man of Fort Valley, survive him.

Honors came to Mr. Hunt from several foundations. In 1930, he received the Spingarn Medal, awarded annually to a man or woman of African descent and American citizenship for the highest achievement in any field of human endeavor. The next year, the Harmon Foundation presented him with an award for distinguished service. A short time later he was awarded a Rosenwald traveling scholarship for the study of coöperative farming in Denmark, and, in 1933, the Farm Credit Administration claimed his services to carry its programs to Negroes throughout the country. During his many absences from Fort Valley, an acting principal carried on.

Mr. Hunt went to Fort Valley in 1903 at the request of Wallace Buttrick, then president of the General Education Board, and the late George Foster Peabody, the Board's treasurer, to take over a small school on the verge of drying up which had been started eight years before in an old lodge hall. Within a radius of one hundred miles more than half a million Negroes lived, most of them ignorant, underfed, lazy-going, sleepy blacks. The school, though in a field of opportunity, had neither the confidence of the white people nor the interest of the black. There was a three-room schoolhouse, a dilapidated barn, a laundry shack, a bare principal's home, an incompleated Jeanes dormitory, six teachers, 185 students, and practically no budget at all. Undismayed, Mr. Hunt made every effort possible to increase the school's income and finally attracted the attention of the late Rt. Rev. Kinlock Nelson, Bishop of Georgia, who, with Dr. Peabody, took the initiative in interesting the American Church Institute for Negroes in the school. The Institute responded by making an annual appropriation to the work of about one thousand dollars a year from 1908 until 1916.

In 1918 the school and its property was transferred to the control of the Episcopal Church and since then its growth and service have been phenomenal. More than a dozen substantial buildings dot the campus, more than one thousand students are annually enrolled, it is the only school of its type with the Class "A" rating of the Southern Association of Colleges and Secondary Schools in the State of Georgia and one of three in this classification in the entire South. It has the confidence of white people, both in and out of the Episcopal Church; Negroes look to it as their means of improving themselves and establishing their future on firm foundations.

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